Jane Parish

THE RVLE AND EXERCISES OF HOLY LIVING.

In which are described

The MEANS and INSTRUMENTS of obtaining every Vertue, and the Remedies against every Vice, and Considerations serving to the resisting all temptations.

Together with

Prayers containing the whole duty of A Christian, and the parts of Devotion fitted to all Occasions, and furnish'd for all Necessities.

The second Edition.

LONDON,
Printed for *Francis Ashe* Book-seller in *Worcester*.
MDCLI.

THE RULE AND EXERCISES OF HOLY LIVING

By Jer. Taylor D.D.

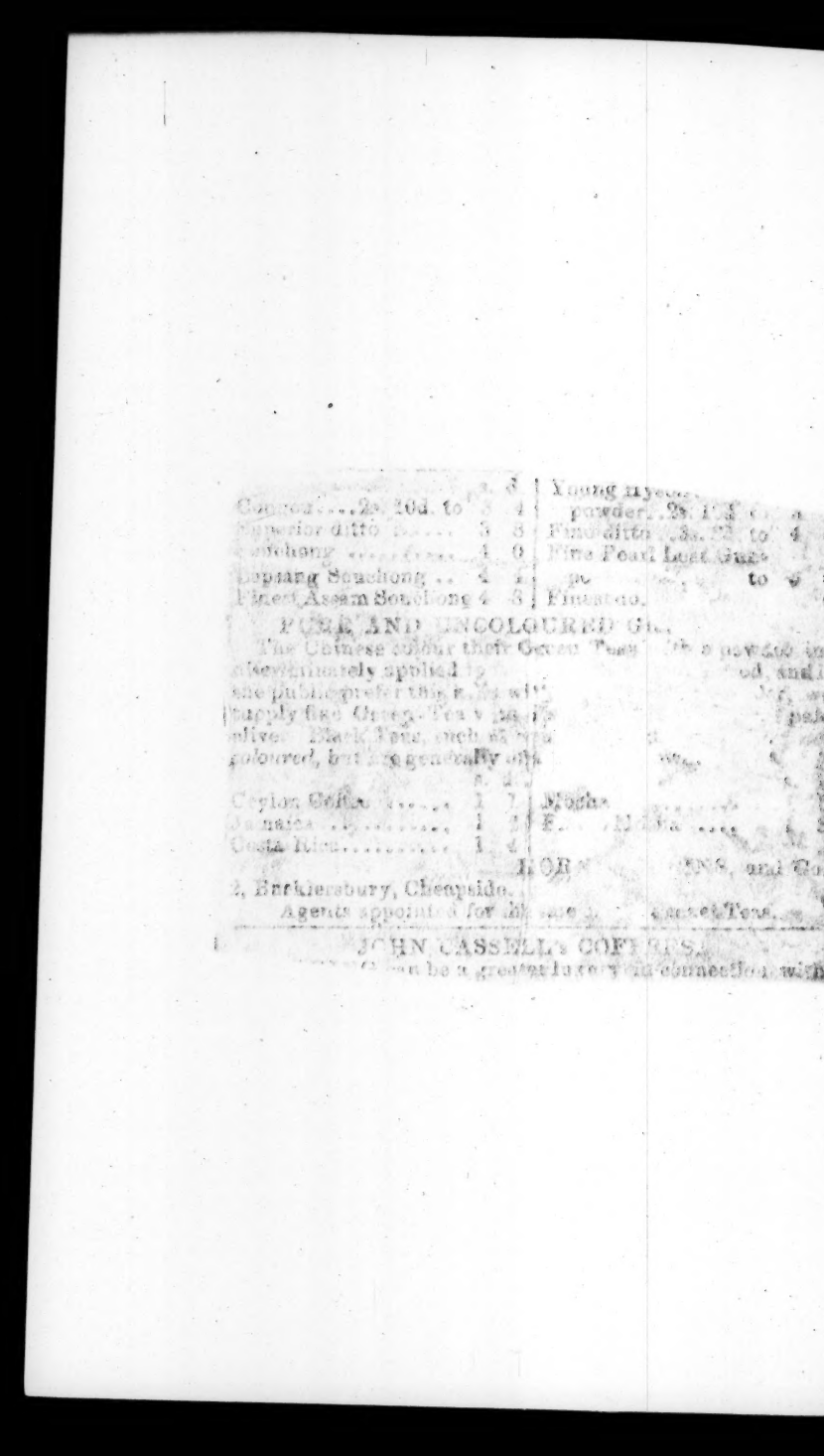
Non magna loquimur sed vivimus.

LONDON printed for R: Ro[illegible] in Ivie lane, 1650.

1604/699.

working men and their families that any congregation that has ever yet been assembled in the Hall for a similar purpose.

MIRACLES IN ENGLAND.—The following extraordinary letter appears in the *Union*, a religious journal, published in London:—"IS GOD AMONGST US? Sir—Your correspondent, 'An English Priest,' in his very interesting letters on the above subject, has more than once said that, doubtless, many such supernatural revelations as he instances are of daily occurrence in our Church. Two remarkable instances (and I could name others) at once suggest themselves to my mind. 1. A young boy, very devout, who had been confirmed, and, till taken ill, had never missed Holy Communion, a day or two before his death distinctly saw a bright and shining angel, who announced that he was sent to take him to Paradise.—2. A fortnight since a very religious old woman, after saying her prayers for the night, had meditated, as was her usual custom, upon a picture of our Lord's life upon earth. The subject of her meditation, on the night in question, was our Lord's love in taking the nature of a little child upon Him. She was aroused from her sleep in the middle of the night by the distant cry of a child, and this was thrice repeated. On looking up she saw a most beautiful child standing by her bedside, who remained for some minutes, and then vanished out of her sight. She is quite sure she was awake, and that the child was unearthly and transparent.—I am, your's faithfully, ANOTHER ENGLISH PRIEST. November 21, 1857."



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BRITISH MUSEUM
15
69
JUL

To the right Honorable and truly Noble
RICHARD Lord VAUGHAN,
Earl of *Carbery*, Baron of *Emlin*, and *Molingar*, Knight of the honourable Order of the Bath.

My Lord,

I Have lived to see Religion painted upon Banners, and thrust out of Churches, and the Temple turned into a Tabernacle, and that Tabernacle made ambulatory, & covered with skins of Beasts and torn Curtains, & God to be worshipped not as he is the *Father of our Lord Jesus* (an afflicted Prince, the King of sufferings) nor, as *the God of peace* (which two appellatives God newly took upon him in the New Testament, and glories in for ever:) but he is owned now rather as the *Lord of Hosts*, which title he was pleased to lay aside when the Kingdom of the Gospel was preached by the Prince of peace. But when Religion puts on Armor, and God is not acknowledged by his New Testament titles, Religion may have in it the power of the Sword, but not the power of Godliness;

and we may complain of this to God, and amongst them that are afflicted, but we have no remedy, but what we must expect from the fellowship of Christs sufferings, and the returns of the God of peace. In the mean time, and now that Religion pretends to stranger actions upon new principles; and men are apt to prefer a prosperous errour before an afflicted truth; and some will think they are religious enough, if their worshippings have in them the prevailing ingredient; & the Ministers of Religion are so scattered that they cannot unite to stop the inundation, and from Chaires or Pulpits, from their Synods or Tribunals, chastise the iniquity of the errour and the ambition of evil Guides, and the infidelity of the willingly seduced multitude; and that those few good people who have no other plot in their religion but to serve God and save their souls, do want such assistances of ghostly counsel as may serve their emergent needs, and assist their endeavours in the acquist of vertues, and relieve their dangers when they are tempted to sin and death, I thought I had reasons enough inviting me to draw into one body those advices

which

which the severall necessities of many men must use at some time or other, and many of them, daily: that by a collection of holy precepts they might lesse feel the want of personall and attending Guides, and that the rules for conduct of souls might be committed to a Book which they might always have; since they could not always have a Prophet at their needs, nor be suffered to go up to the house of the Lord to inquire of the appointed Oracles.

I know, my Lord, that there are some interested persons who adde scorn to the afflictions of the Church of *ENGLAND*, and because she is afflicted by Men, call her *forsaken of the Lord*, and because her solemn assemblies are scattered, think that the Religion is lost, and the Church divorc'd from God, supposing CHRIST (who was a Man of sorrows) to be angry with his Spouse when she is like him, [for that's the true state of the Errour] and that he who promised his Spirit to assist his servants in their troubles, will, because they are in trouble, take away the *Comforter* from them,

who cannot be a comforter, but while he cures our ſadneſſes, and relieves our ſorrows, and turns our perſecutions into joys, and Crowns, and Scepters. But concerning the preſent ſtate of the Church of *England*, I conſider, that becauſe we now want the bleſſings of external communion in many degrees, and the circumſtances of a proſperous and unafflicted people, we are to take eſtimate of our ſelves with ſingle judgements, and every Man is to give ſentence concerning the ſtate of his own ſoul by the precepts and rules of our *Lawgiver*, not by the after decrees and uſages of the Church; that is, by the eſſential parts of Religion rather then by the uncertain ſignifications of any exteriour adherencies: for though it be uncertain, when a Man is the Member of a Church, whether he be a Member of Chriſt or no, becauſe in the Churches Net there are fiſhes good and bad; yet we may be ſure that if we be Members of Chriſt, we are of a Church to all purpoſes of ſpiritual religion and ſalvation: and in order to this give me leave to ſpeak this great truth,

That Man does certainly belong to God, who Believes and is baptized into all the

the Articles of the Christian faith, and studies to improve his knowledge in the matters of God, so as may best make him to live a holy life. [2] He that in obedience to Christ worships God diligently, frequently, and constantly with natural Religion, that is, of prayer, praises, and thanksgiving. [3] He that takes all opportunities to remember Christs death by a frequent Sacrament (as it can be had) or else by inward acts of understanding, will, and memory (which is the spiritual communion) supplies the want of the external rite. [4] He that lives chastly. [5] And is merciful. [6] And despises the World, using it as a Man, but never suffering it to rifle a duty. [7] And is just in his dealing, and diligent in his calling. [8] He that is humble in his spirit. [9] And obedient to Government. [10] And content in his fortune and imployment. [11] He that does his duty because he loves God. [12] And especially if after all this he be afflicted, & patient, or prepared to suffer affliction for the cause of God. The Man that hath these twelve signes of grace & predestination does as certainly belong to *God*, & is his Son, as surely as he is his creature.

And if my brethren in persecution, and

in the bands of the Lord Jeſus can truly ſhew theſe markes, they ſhall not need be troubled that others can ſhew a proſperous outſide, great revenues, publick aſſemblies, uninterrupted ſucceſſions of Biſhops, prevailing Armies, or any arm of fleſh, or leſſe certain circumſtance. Theſe are the markes of the Lord Jeſus, and the characters of a Chriſtian: This is a good Religion: and theſe things Gods grace hath put into our powers, and Gods Laws have made to be our duty, and the nature of Men, and the needs of Common-wealths have made to be neceſſary: the other accidents & pomps of a Church are things without our power, and are not in our choice; they are good to be uſed when they may be had, and they help to illuſtrate or advantage it: but if any of them conſtitute a Church in the being of a ſociety and a Government, yet they are not of its conſtitution as it is Chriſtian, and hopes to be ſaved.

And now the caſe is ſo with us that we are reduced to that Religion which no Man can forbid; which we can keep in the midſt of a perſecution; by which the Martyrs in the dayes of our Fathers

thers went to Heaven; that by which we can be ſervants of God, and receive the Spirit of Chriſt, and make uſe of his comforts, and live in his love, and in charity with all men; and they that do ſo cannot periſh.

My Lord, I have now deſcribed ſome general lines and features of that Religion which I have more particularly ſet down in the following pages: in which I have neither ſerved nor diſſerved the intereſt of any party of Chriſtians as they are divided by uncharitable names from the reſt of their brethren; and no Man will have reaſon to be angry with me for refuſing to mingle in his unneceſſary or vitious quarrels: eſpecially while I ſtudy to do him good by conducting him in the narrow way to Heaven, without intricating him in the Labyrinths and wilde turnings of Queſtions, and uncertain talkings. I have told what Men ought to do; and by what means they may be aſsiſted; and in moſt caſes I have alſo told them why; and yet with as much quickneſſe as I could think neceſsary to eſtabliſh a Rule, and not to ingage in Homily or Diſcourſe. In the

uſe

uſe of which Rules (although they are plain, uſeful, and fitted for the beſt, and for the worſt underſtandings, and for the needs of all men, yet) I ſhall deſire the Reader to proceed with the following advices.

1. They that will with profit make uſe of the proper inſtruments of vertue, muſt ſo live, as if they were always under the Phyſicians hand. For the Counſels of Religion are not to be applyed to the diſtempers of the ſoul, as men uſe to take Hellebore; but they muſt dwell together with the Spirit of a man, and be twiſted about his underſtanding for ever: They muſt be uſed like nouriſhment; that is, by a daily care and meditation; not like a ſingle medicine, and upon the actual preſſure of a preſent neceſsity. For counſels and wiſe diſcourſes applyed to an actual diſtemper, at the beſt are but like ſtrong ſmels to an Epileptick perſon, ſometimes they may raiſe him, but they never cure him. The following rules if they be made familiar to our natures, and the thoughts of every day, may make Vertue and Religion become eaſie and habitual: but when the temptation is preſent, and hath already ſeized upon

ſome

ſome portions of our conſent, we are not ſo apt to be counſel'd, and we finde no guſt or reliſh in the Precept: the leſſons are the ſame, but the inſtrument is inſtrung, or out of tune.

2. In uſing the inſtruments of vertue we muſt be curious to diſtinguiſh inſtruments from duties; and prudent advices from neceſſary injunctions; and if by any other means the duty can be ſecured, let there be no ſcruples ſtirred concerning any other helps; onely if they can in that caſe ſtrengthen and ſecure the duty or help towards perſeverance, let them ſerve in that ſtation in which they can be placed. For there are ſome perſons in whom the Spirit of God hath breathed ſo bright a flame of love, that they do al their acts of vertue by perfect choice, and without objection; and their zeal is warmer then that it will be allayed by temptation: and to ſuch perſons, mortification by Philoſophical inſtruments, as faſting, ſack cloth, and other rudeneſſes to the body, is wholy uſeleſs: It is alwayes a more uncertain means to acquire any vertue, or ſecure any duty; & if love hath filled al the corners of our ſoul, it alone is able to do all the work of God.

3. Be not nice in ſtating the obligations of Religion; but where the duty is neceſsary, and the means very reaſonable in it ſelf, diſpute not too buſily whether in al Circumſtances it can fit thy particular; but *ſuper totam materiam*, upon the whole, make uſe of it. For it is a good ſigne of a great Religion, and no imprudence when we have ſufficiently conſidered the ſubſtance of affairs, then to be eaſy, humble, obedient, apt and credulous in the circumſtances which are appointed to us in particular by our ſpiritual Guides, or in general, by al wiſe men in caſes not unlike. He that gives Almes, does beſt, not alwayes to conſider the minutes and ſtrict meaſures of his ability, but to give freely, incuriouſly, and abundantly. A man muſt not weigh grains in the accounts of his repentance; but for a great ſinne have a great ſorrow, and a great ſeverity; and in this take the ordinary advices, though, it may be, a leſe rigour might not be inſufficient: ἀκριβοδίκαιον, or Arithmeticall meaſures eſpecially of our own proportioning, are but arguments of want of Love, and of forwardneſs in Religion

gion; or elſe are inſtruments of ſcru-ple and then become dangerous. Uſe the rule heartily and enough, and there will be no harme in thy errour, if any ſhould happen.

4. If thou intendeſt heartily to ſerve God and avoid ſinne in any one inſtance, refuſe not the hardeſt and moſt ſevere advice that is preſcribed in order to it, though poſſibly it bee a ſtranger to thee; for whatſoever it be, cuſtome will make it eaſy.

5. When many inſtruments for the obtaining any vertue or reſtraining any vice are propounded, obſerve which of them fits thy perſon, or the circumſtances of thy need, and uſe it rather then the other: that by this means thou may'ſt be engaged to watch and uſe ſpiritual arts and obſervation about thy ſoul. Concerning the managing of which as the intereſt is greater, ſo the neceſſities are more, and the caſes more intricate, and the accidents and dangers greater and more importunate; and there is greater skil required then in the ſecuring an eſtate, or reſtoring health to an infirm

firme body, I wiſh all men in the world did heartily believe ſo much of this as is true; it would very much help to do the work of God.

Thus (My Lord) I have made bold by your hand to reach out this little ſcroll of cautions to all thoſe, who, by ſeeing your honour'd name ſet before my Book ſhal by the fairnes of ſuch a Frontiſpiece, be invited to look into it. I muſt confeſs it cannot but look like a deſigne in me, to borrow your name and beg your Patronage to my book, that if there be no other worth in it, yet at leaſt it may have the ſplendour and warmth of a burning glaſs, which borrowing a flame from the Eye of Heaven, ſhines and burns by the rayes of the Sun its patron. I will not quit my ſelf from the ſuſpicion: for I cannot pretend it to be a preſent either of it ſelf fit to be offered to ſuch a Perſonage, or any part of a juſt return, (but I humbly deſire you would own it for an acknowledgment) of thoſe great endearments, and nobleſt uſages you have paſt upon me: But ſo, men in their Religion, give a piece of Gum, or the fat of a cheap Lamb in Sacrifice to him that gives them all that they have or need:

and

and unleſs He who was pleaſed to imploy your Lordſhip as a great Miniſter of his Providence in making a promiſe of his good to me, the meaneſt of his ſervants [*that he would never leave me nor forſake me*] ſhal enable me by greater ſervices of Religion to pay my great Debt to your Honour, I muſt ſtill increaſe my ſcore; ſince I ſhall now ſpend as much in my needs of pardon for this boldneſs, as in the reception of thoſe favours by which I ſtand accountable to your Lordſhip in all the bands of ſervice and gratitude; though I am in the deepeſt ſenſe of duty and affection

My moſt Honorable Lord,

Your Honours moſt obliged and

Moſt Humble Servant,

TAYLOR.

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The Rule and Exercises of Holy Living, &c.

CHAP. I.

Consideration of the general instruments and means serving to a holy Life: by way of Introduction.

IT is necessary that every Man should consider, that since God hath given him an excellent nature, wisdom, and choice, an understanding soul, and an immortal spirit, having made him Lord over the Beasts, and but a little lower then the Angels; he hath also appointed for him a work and a service great enough to imploy those abilities, and hath also designed him to a state of life after this, to which he can onely arrive by that service and obedience. And therefore as every man is wholly Gods own portion by the title of creation: so all our labours and care, all our powers and faculties must be wholly imployed in the service of God, even all the dayes of our life, that this life being ended, we may live with him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small imployment, but that it be done by us as God intended it; that it be done with great earnestnesse and passion, with much zeal

and desire: that we refuse no labour, that we bestow upon it much time, that we use the best guides,& arrive at the end of glory by all the wayes of grace, of prudence and religion.

And indeed if we consider how much of our lives is taken up by the needs of nature, how many yeers are wholly spent before we come to any use of reason, how many yeers more before that reason is useful to us to any great purposes, how imperfect our discourse is made by our evil education, false principles, ill company, bad examples, and want of experience; how many parts of our wisest and best yeers are spent in eating and sleeping, in necessary businesses, and unnecessary vanities, in worldly civilities, and lesse useful circumstances, in the learning arts and sciences, languages or trades; that little portion of hours that is left for the practises of piety, and religious walking with God, is so short and trifling, that were not the goodnesse of God infinitely great, it might seem unreasonable or impossible for us to expect of him eternal joyes in heaven, even after the well spending those few minutes which are left for God, and Gods service, after we have served our selves, and our own occasions.

And yet it is considerable, that the fruit which comes from the many dayes of recreation and vanity is very little, and although we scatter much, yet we gather but little profit: but from the few hours we spend in prayer, and the exercises of a pious life, the return is great and profitable; and what we sowe in the minutes and spare portions of a few yeers, grows up to crowns and scepters in a happy and a glorious eternity.

1. There-

1. Therefore, Although it cannot be enjoyned, that the greateſt part of our time be ſpent in the direct actions of devotion and religion, yet it will become, not onely a duty, but alſo a great providence to lay aſide for the ſervices of God, and the buſineſſes of the Spirit as much as we can: becauſe God rewards our minutes with long and eternal happineſſe; and the greater portion of our time we give to God, the more we treaſure up for our ſelves; and *No man is a better Merchant than he that layes out his time upon God, and his money upon the poor.*

2. Onely it becomes us to remember and to adore Gods goodneſſe for it, that God hath not only permitted us to ſerve the neceſſities of our nature, but hath made them to become parts of our duty; that if we by directing theſe actions to the glory of God intend them as inſtruments to continue our perſons in his ſervice, he by adopting them into religion may turn our nature into grace, and accept our natural actions, as actions of religion; God is pleaſed to eſteem it for a part of his ſervice, if we eat or drink, ſo it be done temperately, and as may beſt preſerve our health, that our health may enable our ſervices towards him: And there is no one minute of our lives (after we are come to the uſe of reaſon) but we are, or may be doing the work of God, even then when we moſt of all ſerve our ſelves.

Πυθωμεθα τίνος πῶς δεῖ ἐσθίειν ἀρίστως ἀνθρώπους; εἰ δικαίως δεῖ, ἔφη, καὶ δυναμένους, καὶ ἴσως, καὶ ἐγκρατῶς, καὶ κοσμίως, ἀλλ' ὅτι καὶ ἀρίστως τοῖς θεοῖς: *Arrian. Epict. l. 1. c. 13.*

3. To which if we adde, that in theſe and all other actions of our lives we always ſtand before God, acting, and ſpeaking and thinking in his preſence, and that it matters not that our

conſcience is ſealed with ſecreſie, ſince it lies open to God, it will concern us to behave our ſelves carefully, as in the preſence of our Judge.

Theſe three conſiderations rightly manag'd, and applyed to the ſeveral parts and inſtances of our lives, will be like *Eliſha* ſtretched upon the childe, apt to put life and quickneſſe into every part of it, and to make us live the life of grace, and do the work of God.

I ſhall therefore by way of introduction reduce theſe three to practiſe, & ſhew how every Chriſtian may improve all and each of theſe to the advantage of piety, in the whole courſe of his life: that if he pleaſe to bear but one of them upon his ſpirit, he may feel the benefit, like an univerſal inſtrument, helpful in all ſpiritual and temporal actions.

SECT. I.

The firſt general inſtrument of holy living: Care of our time.

HE that is choice of his time will alſo be choice of his company, & choice of his actions, leſt the firſt ingage him in vanity and looſe, and the latter by being criminal be a throwing his time and himſelf away, and a going back in the accounts of eternity.

God hath given to man a ſhort time here upon earth, and yet upon this ſhort time eternity depends: but ſo, that for every hour of our life (after we are perſons capable of laws, and know good from evil) we muſt give account to the great Judge of Men and Angels. And this is it which our bleſſed Saviour told us,

us, that we must account for *every idle word*; not meaning, that every word which is not designed to edification, or is lesse prudent, shall be reckoned for a sin, but that besides our sinful and hurtful, our tempting or malicious language, even the time which we spend in our idle talking and unprofitable discoursings, that time which might and ought to have been imployed to spiritual & useful purposes, that is to be accounted for.

For we must remember, that we have a great work to do, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to do, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature, & of relation, our private and our publick cares, and duties of the world, which necessity and the providence of God hath adopted into the family of *Religion*.

And that we need not fear this instrument to be a snare to us, or that the duty must end in scruple, vexation, and eternal fears, we must remember, that the life of every man may be so ordered (and indeed must,) that it may be a perpetual serving of God: The greatest trouble & most busie trade, & worldly incumbrances, when they are necessary or charitable, or profitable in order to any of those ends, which we are bound to serve whether publick or private, being a doing Gods work. For God provides the good things of the world to serve the needs of nature, by the labours of the Plowman, the skill and pains of the Artisan, and the dangers and traffick of the Merchant:

chant: These men are in their callings the Ministers of the Divine providence, and the stewards of the creation, and servants of the great family of God, *the World*, in the imployment of procuring necessaries for food and clothing, ornament and Physick. In their proportions also, a King and a priest, and a Prophet, a Judge and an Advocate, doing the works of their imployment according to their proper rules, are doing the work of God, because they serve those necessities which God hath made, & yet made no provisions for them but by their ministery. So that no man can complain that his calling takes him off from religion, his calling it self & his very worldly imployment in honest trades and offices is a serving of God, & if it be moderately pursued, and according to the rules of Christian prudence, will leave void spaces enough for prayers & retirements of a more spiritual religion.

God hath given every man work enough to do, that there shall be no room for idleness, and yet hath so ordered the world, that there shall be space for devotion. He that hath the fewest businesses of the world, is called upon to spend more time in the dressing of his soul, and he that hath the most affairs, may so order them, that they shall be a service of God; whilst at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention.

However, so long as idleness is quite shut out from our lives, all the sins of wantonness, softness and effeminacy are prevented, and there is but little room left for temptation: & therefore to a busie man temptation is fain to climbe up together with his businesses, and

sins

sins creep upon him onely by accidents and occasions; whereas to an idle person they come in a full body, and with open violence, and the impudence of a restlesse importunity.

Idlenesse is called *the sin of Sodom and her daughters*, and indeed is *the burial of a living man*, an idle person being so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world: and he onely lives to spend his time, and eat the fruits of the earth, like vermin or a wolf, when their time comes they dye and perish, and in the mean time do no good; they neither plow nor carry burdens. all that they do, either is unprofitable, or mischievous. Ezek 16.49 Senec.

Idlenesse is the greatest prodigality in the world: it throwes away that, which is invaluable in respect of its present use, & irreparable when it is past, being to be recovered by no power of art or nature. But the way to secure and improve our time we may practise in the following rules.

Rules for imploying our Time.

1 In the morning, when you awake, accustome your self to *think first upon God*, or something in order to his service; and at night also, let him close thine eyes; and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs and conveniencies of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the East.

2 Let every man that hath a calling, be *diligent* in pursuance of its imployment, so as not

lightly, or without reasonable occasion to neglect it in any of those times, which are usually and by the custome of prudent persons and good husbands imployed in it.

3 Let all the *Intervals*, or void spaces of time be imployed in prayers, reading, meditating, works of nature, recreation, charitie, friendlines and neighbourhood, and means of spiritual & corporal health: ever remembring, so to work in our calling, as not to neglect the work of our *high calling*; but to begin and end the day with God, with such forms of devotion, as shall be proper to our necessities.

4 The resting dayes of Christians, and *Festivals* of the Church must in no sense be dayes of idlenes: for it is in it self better to plow upon holy dayes, then to do nothing, or to do vitiously; but let them be spent in the works of the day, that is, of Religon and Charity, according to the rules appointed *.

* See Chap. 4. Sect. 6.

5 Avoid the company of *Drunkards* and *busie-bodies*, & all such as are apt to talk much to little purpose: for no man can be provident of his time, that is not prudent in the choice of his company: and if one of the Speakers be vain, tedious and trifling, he that hears, and he that answers in the discourse are equal losers of their time.

6 Never talk with any man, or undertake any trifling imployment *meerly to passe the time away*: for every day well spent may become a *day of salvation*, and time rightly employed is *an acceptable time*. And remember, that the time thou trifleſt away was given thee to repent in, to pray for pardon of sins, to work out thy salvation, to do the work of grace, to lay up against the day of Judgement a treasure of good

S. Bern. de triplici custodia.

good works, that thy time may be crowned with Eternity.

7 In the midst of the works of thy calling often retire to God in *short prayers* and ejaculations, and those may make up the want of those larger portions of time, which it may be thou desirest for devotion, and in which thou thinkst other persons have advantage of thee: for so thou reconcilest the outward work, and thy inward calling, the Church and the Commonwealth, the imployment of thy body and the interest of thy soul; for be sure, that God is present at thy breathings and hearty sighings of prayer assoon, as at the longer offices of lesse busied persons; and thy time is as truely sanctified by a trade, and devout, though shorter prayers, as by the longer offices of those whose time is not filled up with labour and usefull businesse.

Laudatur Augustus Cæsar apud Lucanum. — media inter prælia semper stellarum cæli plagis superisq; vacabat.

8 Let your imployment be such as may become a reasonable person; and not be a businesse fit for children or distracted people; but fit *for your age and understanding*. For a man may be very idlely busie, and take great pains to so little purpose, that in his labors and expence of time he shall serve no end but of folly, and vanity. There are some Trades, that wholly serve the ends of idle persons and fools, and such as are fit to be seized upon by the severity of laws, and banisht from under the sun: and there are some people who are busie, but it is as *Domitian* was, in catching flyes.

9 Let your imployment be fitted *to your person and calling*. Some there are that imploy their time in affairs infinitely below the dig-

nity of their person, and being called by God, or by the Republick to help to bear great burdens, and to judge a people, do enfeeble their understandings, and disable their persons by sordid and brutish businesse. Thus *Nero* went up and down *Greece*, and challenged the Fidlers at their trade. *Æropus* a Macedonian King made Lanterns. *Harcatus* the King of *Parthia* was a Mole-catcher: and *Biantes* the Lydian filed needles. He that is appointed to minister in holy things, must not suffer secular affairs and sordid arts to eat up great portions of his imployment: a Clergy man must not keep a Tavern, nor a Judge be an Inne-keeper; & it was a great idlenesse in *Theophylact* the Patriarch of *C. P.* to spend his time in his stable of horses, when he should have been in his study, or the Pulpit, or saying his holy offices. Such imployments are the diseases of labour, and the rust of time which it contracts, not by lying still, but by dirty imployment.

10 Let your imployment be such *as becomes a Christian*, that is, in no sence mingled with sin; for he that takes pains to serve the ends of covetousnesse, or ministers to anothers lust, or keeps a shop of impurities or intemperance, is idle in the worst sence; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.

11 Persons of *great quality*, *and of no trade*, are to be most prudent & curious in their imployment and traffick of time. They are miserable, if their education hath been so loose and undisciplin'd, as to leave them unfurnished of skill to spend their time: but most miserable

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are they, if such misgovernment and unskilfulnesse make them fall into vitious and baser company, and drive on their time by the sad minutes and periods of sin and death. *They that are *learned* know the worth of time, and the manner how well to improve a day; and they are to prepare themselves for such purposes, in which they may be most useful in order to arts or arms, to counsel in publick, or government in their Countrey: But for others of them that are *unlearn'd*, let them choose good company, such as may not tempt them to a vice, or joyn with them in any; but that may supply their defects by counsel and discourse, by way of conduct or conversation. Let them learn easy and useful things, read history, and the laws of the Land, learn the customs of their Countrey, the condition of their own estate, profitable and charitable contrivances of it: let them study prudently to govern their families, learn the burdens of their Tenants, the necessities of their neighbours, and in their proportion supply them, and reconcile their enmities, and prevent their Law-suits, or quickly end them, and in this glut of leisure and disimployment, let them set apart greater portions of their time for religion, and the necessities of their Souls.

12 Let the *women of noble birth* and great fortunes do the same things in their proportions and capacities, nurse their children, look to the affairs of the house, visit poor cottages, and relieve their necessities, be curteous to the neighbourhood, learn in silence of their husbands, or their spiritual Guides, read good books, pray often, and speak little, and *learn to do good works for necessary uses*; for by

that phraſe S. *Paul* expreſſes the obligation of Chriſtian women to good houſwifery, and charitable proviſions for their family and neighbourhood.

13 Let all perſons of *all conditions* avoid all delicacy and niceneſſe in their *clothing* or *diet*, becauſe ſuch ſoftneſſe engages them upon great miſpendings of their time, while they dreſſe and combe out all the opportunities of their morning devotion, and half the dayes ſeverity, and ſleep out the care and proviſion for their Souls.

14 Let every one of every condition avoid *curioſity*, and all enquiry into things that concern them not. For all buſineſſe in things that concerns us not, is an imploying our time to no good of ours, and therefore not in order to a happy Eternity. In this account our neighbours neceſſities are not to be reckoned; for they concern us as one member is concerned in the grief of another; but going from houſe to houſe, tatlers, and buſie-bodies, which are the canker and ruſt of idleneſſe, as idleneſſe is the ruſt of time, are reproved by the Apoſtle in ſevere language, and forbidden in order to this exerciſe.

15 As much as may be, cut off all *impertinent and uſeleſſe imployments* of your life, unneceſſary and phantaſtick viſits, long waitings upon great perſonages, where neither duty nor neceſſity, nor charity obliges us, all vain meetings, all laborious trifles, and whatſoever ſpends much time to no real, civil, religious, or charitable purpoſe.

16 Let not your *recreations* be laviſh ſpenders of your time, but chooſe ſuch which are healthful, ſhort, tranſient, recreative, and apt

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to refresh you; but at no hand *dwell* upon them, or make them your *great imployment*: for he that spends his time in sports, and calls it recreation, is like him, whose garment is all made of fringes, and his meat nothing but sawces, they are healthles, chargeable and useless. And therefore avoid such games which require much time or long attendance; or which are apt to steal thy affections from more severe imployments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time. Natural necessity and the example of *S. John* (who recreated himself with sporting with a tame Partridge) teach us that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung. *Cassian. Collat. 24 c. 21*

17. Set apart some portions of every day for *more solemn devotion* and religious imployment, which be *severe* in *observing*: and if variety of imployment or prudent affairs, or civil society presse upon you, yet so order thy *rule*, that the necessary parts of it be not omitted; and though just occasions may make your prayers shorter, yet let nothing but a violent, sudden and impatient necessity make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the day time in the midst of your imployment, or of your company.

18. Do not the *work of God negligently* and idlely: let not thy heart be upon the world, when thy hand is lift up in prayer: and be sure to prefer an action of religion in its place and proper season before al worldly pleasure, letting secular things (that may be dispensed with *Jerem. 48. 10.*

with in themſelves,) in theſe circumſtances wait upon the other; not like the Patriarch who ran from the Altar in S. *Sophia* to his ſtable in all his Pontificals, and in the midſt of his office, to ſee a Colt newly fallen from his beloved & much valued Mare. *Phorbante.* More prudent and ſevere was that of Sr. *Tho. More*, who being ſent for by the King when he was at his prayers in publick, returned anſwer, he would attend him when he had firſt performed his ſervice to the KING of Kings. And it did honour to *Ruſticus*, that when Letters from *Cæſar* were given to him, he refuſed to open them, till the Philoſopher had done his Lecture. In honouring God & doing his work, put forth al thy ſtrength, for of that time onely thou mayeſt be moſt confident that it is gain'd, which is prudently and zealouſly ſpent in Gods Service.

Plutarch. de curioſit.

19. When the *Clock ſtrikes*, or however elſe you ſhall meaſure the day, it is good to ſay a ſhort ejaculation every hour, that the parts and returns of devotion may be the meaſure of your time; and do ſo alſo in al the *breaches* of thy ſleep, that thoſe which ſpaces have in them no direct buſineſſe of the world may be filled with religion.

Οἱ ἐν ἀνάγκαις οὐδαμοῦ δεῖ ἁμαρτεῖν· ὑπερπερισσεύειν τῷ ἀπολογίαν εἰρηνικὴν φέρειν τῷ. *Procop. 2. Vand.*

20. If by thus doing you have not ſecured your time by an early & forehanded care, yet be ſure by a timely diligence *to redeem the time*, that is to be pious and religious in ſuch inſtances in which formerly you have ſinned, and to beſtow your time eſpecially upon ſuch graces, the contrary whereof you have formerly practiſed, doing actions of chaſtity and temperance with as great a zeal

zeal and earneſtneſs as you did once act your uncleanneſſe: and then, by all arts to watch againſt your preſent and future dangers, from day to day ſecuring your ſtanding; this is properly *to redeem your time*, that is, to buy your ſecurity of it at the rate of any labour and honeſt arts.

21 Let him that is moſt buſied ſet apart ſome *ſolem time every year*, in which, for the time quitting all worldly buſineſs, he may attend wholly to faſting and prayer, and the dreſſing of his ſoul by confeſſions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his careleſsneſſe, and retire back again from whence levity and the vanities of the world, or the importunity of temptations, or the diſtraction of ſecular affairs have carried him. 1 Cor. 7. 5.

22 In this we ſhall be much aſſiſted, and we ſhall finde the work more eaſie, if before we ſleep every night * we *examine the actions of the paſt day* with a particular ſcrutiny, if there have been any accident extraordinary: as, long diſcourſe, a Feaſt, much buſineſſe, variety of company: If nothing but common hath happened, the leſſe examination will ſuffice: only let us take care that we ſleep not without ſuch a recollection of the actions of the day, as may repreſent any thing that is remarkable, and great, either to be the matter of ſorrow or thankſgiving: for other things, a generall care is proportionable.

* Μηδ' ὕπνον μαλακοῖσιν, ἐπ' ὄμμασι κῶας δέξασθαι,
Πρὶν τὰν ἡμερινὰν ἐπιέργων τρὶς ἕκαστον ἐπελθεῖν.
Πῆ παρέβην, τί δ' ἔρεξα, τί μοι δέον οὐκ ἐπελέσθη.
Pythag. Carm.

23 Let

23. Let all these things be done *prudently and moderately*; not with scruple and vexation. For these are good advantages, but the particulars are not divine commandments; and therefore are to be used as shall be found expedient to every ones condition. For, provided that our duty be secured; for the degrees and for the instruments, every man is permitted to himself and the conduct of such who shall be appointed to him. He is happy, that can secure every hour to a sober or a pious imployment: but the duty consists not scrupulously in minutes & half hours, but in greater portions of time; provided, that no minute be imployed in sin, and the great portions of our time be spent in sober imployment; and all the appointed dayes and some portions of every day be allowed for Religion. In all the lesser parts of time we are left to our own elections and prudent management, and to the consideration of the great degrees and differences of glory that are laid up in Heaven for us, according to the degrees of our care and piety and diligence.

The benefits of this Exercise.

This exercise, besides that it hath influence upon our whole lives, it hath a special efficacy
1. for the preventing of 1. Beggerly sins, that is, those sins which idlenes and beggery usually betray men to, such as are lying, flattery stealing, and dissimulation. 2 It is a propet anti-
2. dote against carnal sins, and such as proceed from fulnesse of bread and emptinesse of imployment. 3. It is a great instrument of pre-
3. venting the smallest sins and irregularities of our life, which usually creep upon idle, dis-

imployed,

employed, and incurious persons. 4. It not only teaches us to avoid evil, but ingages us upon *doing good*, as the proper business of al our dayes. 5. It prepares us so against *sudden changes*, that we shall not easily be surprized at the sudden coming of the day of the Lord: For he that is curious of his time, wil not easily be unready and unfurnished. 4. 5.

SECT. II.

The second general instrument of Holy Living: Purity of intention.

THat we should intend and designe Gods glory in every action we do, whether it be natural or chosen, is expressed by S. *Paul*, *Whether ye eat or drink, do all to the glory of God*: Which rule, when we observe; every action of nature becoms religious, and every meal is an act of worship, and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodnesse and grace of God, which out of infinite desire to glorifie & save mankinde, would make the very works of nature capable of becoming acts of vertue, that all our life time we may do him service. 1 Cor. 10. 31

This grace is so excellent, that it sanctifies the most *common action* of our life, and yet so necessary, that without it the very best actions of our devotion are imperfect and vitious. For he that prayes out of custom, or gives almes for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a begger in his alms, and an hypocrite in his fast. But a holy end sanctifies all these, and all other actions which can be made holy, and gives

gives distinction to them and procures acceptance.

For, as to know the end, distinguishes a Man from a Beast: so to chuse a good end, distinguishes him from an evil man. *Hezekiah* repeated his good deeds upon his sick bed and obtained favour of God; but the Pharisee was accounted insolent for doing the same thing; because this man did it to upbraid his brother, the other to obtain a mercy of God. *Zecharias* questioned with the Angel about his message, and was made speechlesse for his incredulity, but the blessed Virgin *Mary* questioned too, and was blameless; for she did it to enquire after the *manner* of the thing; but he did not beleeve the *thing it self*: He doubted of Gods power, or the truth of the Messenger; but she onely of her own incapacity. This was it which distinguished the mourning of *David* from the exclamation of *Saul*, the confession of *Pharaoh* from that of *Manasses*; the tears of *Peter* from the repentance of *Judas*:

Seneca. 'For the praise is not in the deed 'done, but in the manner of its doing. If a man 'visits his sick friend, and watches at his pillow for charity sake, and because of his old 'affection, we approve it: but if he does it in 'hope of legacy, he is a Vulture, and onely 'watches for the carkasse. The same things are 'honest and dishonest: the *manner* of *doing* 'them, and the *end* of the designe makes the separation

Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the Sun to the World, or the Fountain to the River, or the Base to a Pillar: for without these the body

y is a dead trunck, he matter is ſluggiſh, the ree is a block, the world is darkneſſe, the ri- er is quickly dry, the pillar ruſhes into flat- neſſe and a ruine; and the action is ſinful, or unprofitable and vain. The poor Farmer that ave a diſh of cold water to *Artaxerexes* was ewarded with a golden goblet; and he that ives the ſame preſent to a *Diſciple in the name of a Diſciple* ſhall have a crown: but if he gives ater in deſpite, when the Diſciple needs ine or a Cordial, his reward ſhall be to want hat water to cool his tongue.* But this duty uſt be reduced to rules.

Rules for our intentions.

1. In every action reflect upon *the end*; nd in your undertaking it conſider *why* you do it, and what you propound *to your ſelf for a reward, and to your action as its end.*

2. Begin every action in the Name of the ather, of the Son, and of the Holy Ghoſt: e meaning of which is, that we be careful, hat we do not the action without the permiſ- on or warrant of God. 2. That we deſigne it o the glory of God, if not in the direct acti- n, yet at leaſt in its conſequence; if not in he particular, yet at leaſt in the whole order f things and accidents. 3. That it may be ſo leſſed, that what you intend for innocent nd holy purpoſes, may not by any chance or buſe or miſunderſtanding of men be turned nto evil, or made the occaſion of ſin.

3. Let every action of concernment be *be- un with prayer*, that God would not onely leſſe the action, but ſanctifie your purpoſe; nd make an oblation of the action to God: holy and wel intended actions being the beſt oblations

oblations and presents we can make to God and when God is entitled to them, he will rather keep the fire upon the Altar bright and shining.

4. In the prosecution of the action, renew and re-inkindle your purpose by *short ejaculations* to these purposes. [*Not unto us O Lord, not unto us, but unto thy Name let al praise be given:* and consider, [*Now I am working the work of God: I am his servant, I am in a happy employment, I am doing my Masters business, I am not at my own dispose, I am using his talents, and all the gain must be his:*] for then be sure, as the glory is his, so the reward shall be thine. If thou bringest his goods home with increase, he will make thee ruler over Cities.

5. Have a care that while the Altar thus sends up a holy fume, thou doest not suffer the birds to come & carry away the Sacrifice: that is, let not that which began well, and was intended for Gods glory, *decline* and end in thy own praise, or temporal satisfaction, or a sin. A story told to represent the vileness of unchastity is well begun; but if thy female auditor be pleased with thy language, and begin rather to like thy person for thy story, then dislike the crime: be watchful, lest this good head of gold descend in silver and brasse, and end in iron and clay, like *Nebuchadnezzar's* image; for from the *end* it shall have its name and reward.

Qui furatur ut mœchetur mœchus est magis quam fur *Arist. Eth.*

6. If any *accidental event* which was not first intended by thee can come to passe, let it not be taken into thy purposes, nor at al be made use of; as if by telling a true story you can do an ill turn to your enemy, by no means do it: but when the temptation is found out, turn all thine enmity upon that.

7. In every more ſolemn action of Religion, joyn together *many good ends*, that the conſideration of them may entertain all your affections, and that when any one ceaſes, the purity of your intention may be ſupported by another ſupply. He that faſts onely to tame a rebellious body, when he is provided of a remedy either in Grace or Nature, may be tempted to leave off his faſting. But he that in his faſt intends the mortification of every unruly appetite, an accuſtoming himſelf to bear the yoke of the Lord, a contempt of the pleaſures of meat and drink, humiliation of all wilder thoughts, obedience and humility, auſterity, and charity, and the convenience and aſſiſtance to devotion, and to do an act of repentance; whatever happens, will have reaſon enough to make him to continue his purpoſe, and to ſanctifie it. And certain it is, the more good ends are deſigned in an action, the more degrees of excellency the man obtains.

8. If any temptation to ſpoile your purpoſe happens in a religious duty, do not preſently *omit the action*, but rather ſtrive to rectifie your intention and to mortifie the temptation. S. *Bernard* taught us this rule. For when the devil obſerving him to preach excellently, and to do much benefit to his hearers, tempted him to vain glory, hoping that the good man to avoid that, would ceaſe preaching, he gave this anſwer onely, *I neither began for thee, neither for thee will I make an end.*

9. In all actions which are of *long continuance*, deliberation and abode, let your holy and pious intention be *actual*, that is, that by a ſpecial prayer, or action, by a peculiar act of reſignation or oblation it be given to God:

but

but in ſmaller actions, and little things, and indifferent, fail not to ſecure a pious *habitual* intention that is, that it be included within your general care, that no action have an ill end; and that it be comprehended in your general prayers, whereby you offer your ſelf and all you do to Gods glory.

10. Call not *every temporal end*, a defiling of thy intention, but onely, 1. When it contradicts any of the ends of God, or 2. When it is principally intended in an action of religion. For ſometimes a temporal end is part of our duty: and ſuch are all the actions of our calling, whether our imployment be religious or civil. We are commanded to provide for our family: but if the Miniſter of Divine offices ſhal take upon him that holy calling for covetous or ambicious ends, or ſhall not deſigne the glory of God principally & eſpecially, he hath polluted his hands & his heart, and the fire of the Altar is quenched, or it ſends forth nothing but the ſmoak of muſhromes, or unpleaſant gums. And it is a great unworthyneſſe to prefer the intereſt of a creature before the ends of God the Almighty Creator.

But becauſe many caſes may happen in which a mans *heart may deceive him*, and he may not well know what is in his own ſpirit; therefore by theſe following ſignes we ſhall beſt make a judgement *whether our intentions be pure, and our purpoſes holy.*

Signes of purity of intention.

1. It is probable our hearts are right with God, and our intentions innocent and pious, if we ſet upon actions of religion or civil life with an *affection proportioned* to the quality of the

See Sect 1. of this Chapt. Rule 18.

he work ; that we act our temporal affairs
ith a desire no greater then our necessity;
nd that in actions of religion we be zealous,
ctive, and operative, so far as prudence will
ermit; but in al cases that we value a religious
esigne before a temporal ; when otherwise
ey are in equal order to their several ends :
at is, that whatsoever is necessary in order to
ur souls health, be higher esteemed then what
for bodily; and the necessities, the indispen-
ble necessities of the spirit be served before
e needs of nature, when they are required
their several circumstances: Or plainer yet;
hen we choose any temporal inconvenience,
ther then commit a sin, and when we chose
do a duty rather then to get gain. But he
at does his recreation, or his merchandise
eerfully, promptly, readily, and busily, and
e works of religion slowly, flatly, and with-
t appetite, and the spirit moues like *Pha-*
hs chariots when the wheels were off, it is a
ne that his heart is not right with God, but
cleaves to much too the world.

2. It is likely our hearts are pure, and our
tentions spotlesse, when we are *not solicitous*
the *opinion* and censures of men ; but onely
at we do our duty, and be accepted of God.
r our eyes will certainly be fixed there
m whence we expect our reward: and if
desire that God should approve us, it is a
ne we do his work, and expect him our
y-Master.

3. He that does as well *in private* between
d and his own soul *as in publike*, in Pulpits,
Theatres, and Market-places, hath given
mself a good testimony that his purposes are
of honesty, nobleness and integrity. For
what

what *Helkanah* ſaid to the mother of *Samuel*
Am not I better to thee then ten ſons? Is not
certainly verified concerning God: that he
who is to be our Judge, is better then ten
thouſand witneſſes. But he, that would have
his vertue publiſhed, ſtudies not vertue, but
'glory. He is not juſt, that will not be juſt
'without praiſe: but he is a righteous man that
Seneca Ep. 113. 'does juſtice, when to do ſo, is made infamous
'and he is a wiſe man who is delighted with
'*an ill name* that is *well ſpoken*. And indeed that
S. Chryſ. l. 2. de compun. cor dis. 'man hath a ſtrange covetouſnes, or folly, that
'is not contented with this reward, that, He
'*hath pleaſed God*. And ſee what he gets by it.
S. Greg. moral. 8. cap 25. 'He that doth good works for praiſe, or ſecu-
'lar ends ſells an ineſtimable jewel for a trifle
'and that which would purchaſe Heaven for
'him, he parts with for the breath of the peo-
'ple, which at the beſt is but air, and that not
often wholeſome.

4. It is well alſo when we are not ſollicitous
or troubled concerning the *effect and event* of
all our actions, but that being firſt by Prayer
recommended to him, is left at his diſpoſe:
for then in caſe the event be not anſwerable
to our deſires, or to the efficacy of the inſtru-
ment, we have nothing left to reſt in, but the
honeſty of our purpoſes; which it is the more
likely we have ſecur'd, by how much more we
are indifferent concerning the ſucceſſe.
S. *James* converted but eight perſons, when
he preacht in *Spain*; and our bleſſed Saviour
converted fewer, then his own Diſciples did.
And if thy labours prove unproſperous, if thou
beeſt much troubled at that, it is certain thou
didſt not think thy ſelf ſecure of a reward for
your intention, which you might have done
if it had been pure and juſt. 5. He

5. He loves *vertue* for Gods ſake and its own, that loves and honours it *where ever* it is to be ſeen; but he that is *envious* or *angry* at a vertue that is not his own, at the perfection or excellency of his Neighbour, is not covetous of the vertue, but of its reward and reputation, and then his intentions are pollured. It was a great ingenuity in *Moſes*, that wiſhed *all the people* might be *prophets*; but if he had deſigned his own honour, he would have prophecyed alone. But he that deſires onely that the work of God and religion ſhall go on, is pleaſed with it, who ever is the inſtrument.

6. He that *deſpiſes the world* and all its appendant vanities is the beſt Judge, and the moſt ſecur'd of his intentions, becauſe he is the furtheſt removed from a temptation. Every degree of mortification is a teſtimony of the purity of our purpoſes, and in what degree we deſpiſe ſenſual pleaſure, or ſecular honours, or worldly reputation, in the *ſame degree* we ſhall conclude our heart right to religion and ſpiritual deſignes.

7. When we are *not ſolicitous* concerning the *inſtruments* and *means* of our actions, but uſe thoſe means which God hath laid before us, with reſignation, indifferency, and thankfulneſſe, it is a good ſigne that we are rather intent upon the end of Gods glory, then our own conveniency or temporal ſatisfaction. He that is indifferent whether he ſerve God in riches or in poverty, is rather a ſeeker of God, than of himſelf; and he that will throw away a good book, becauſe it is not curiouſly gilded, is more deſirous to pleaſe his eye, then to inform his underſtanding.

8. When a temporal end conſiſting with a

ſpiritual, and pretended to be ſubordinate to it, happens to *fail* and be defeated, if we can *rejoyce in* that, ſo Gods glory be ſecured, and the intereſts of religion, it is a great ſigne our hearts are right, and our ends prudently deſigned and ordered.

When our *intentions* are thus *ballanced*, regulated and diſcerned, we may conſider, 1. That *this exerciſe* is of ſo univerſal efficacy in the whole courſe of a holy life, that it is like the *ſoul to every* holy *action*, and muſt be provided for in every undertaking; and is of it ſelf alone ſufficient to make al natural and indifferent actions to be adopted into the family of religion.

2. That there are ſome actions, which are uſually reckoned as parts of our religion, which yet of themſelves are ſo relative and imperfect, that without the purity of intention they degenerate: and unleſſe they be directed & proceed on to thoſe purpoſes which God deſigned them to, they return into the family of common, ſecular, or ſinful actions. Thus *alms* are for *charity*; *faſting* for *temperance*: *prayer* is for *religion*: *humiliation* is for *humility*: *auſterity* or *ſufferance* is in order to the vertue of *patience*; & when theſe actions fail of their ſeveral ends, or are not directed to their own purpoſes, *alms* are miſpent; *faſting* is an impertinent trouble; *prayer* is but lip-labour; *humiliation* is but hypocriſie; *ſufferance* is but vexation; for ſuch were the *alms* of the Phariſee, the *faſt* of *Jezabel*, the *prayer* of *Judah* reproved by the prophet *Iſaiah*, the *humiliation* of *Ahab*, the *martyrdom* of *Hereticks*; in which nothing is given to God but the body, or the *forms of religion*, but the ſoul, and the *power of godlineſſe* is wholly wanting.

3. We

3. We are to consider that *no intention* can *sanctifie* an *unholy* or unlawful action: *Saul* the king disobeyed Gods commandment, and spared the cattel of *Amalek* to reserve the best for sacrifice: And *Saul* the Pharisee persecuted the Church of God with a designe to do God service: and they that kild the Apostles had also good purposes, but they had unhallowed actions: 'When there is both truth in electi-'on, and charity in the intention; when we go to God in wayes of his own choosing, or approving, then *our eye is single*, and our hands are clean, and our hearts are pure. But when a man does evil that good may come of it, or good to an evil purpose, that man does like him that rowls himself in thorns that he may sleep easily: he rosts himself in the fire, that he may quench his thirst with his own sweat; he turns his face to the East that he may go to bed with the Sun. I end this with the saying of a wise Heathen. 'He is to be called evil 'that is good onely for his own sake: Regard 'not how full hands you bring to God, but 'how pure: Many cease from sin out of fear alone, not out of innocence or love of vertue, and they (as yet) are not to be called innocent, but timorous.

S. Bern. lib. de præcept.

Publius Mimus.

SECT. III.

The third general instrument of holy living: or the practise of the presence of God.

THat God is present in all places, that he sees every action, hears all discourses, and understands every thought, is no strang thing to a Christian ear, who hath been taught this

doctrine, not onely by *right reason*, and the consent of all the wise men in the world, but also by God himself in holy Scripture. [*Am I a God at hand (saith the Lord) and not a God afar off? Can any hide himself in secret places that I shall not see him? (saith the Lord) Do not I fill heaven and earth? Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to do; for in him we live and move and have our being.*] God is wholly in every place, included in no place, not bound with cords (except those of love) not divided into parts, not changeable into several shapes, filling heaven and earth with his present power, and with his never absent nature. So S. *Augustine* expresses this article. So that we may imagine God to be as the Air and the Sea, and we all inclosed in his circle, wrapt up in the lap of his infinite nature, or as infants in the wombs of their pregnant Mothers: and we can no more be removed from the presence of God, then from our own being.

Jer. 23. 1.
Hebr. 4. 13.
Acts 17. 28.
1 b. 7. de C. vit. ca. 30

Several manners of the Divine Presence.

The presence of God is understood by us in several manners and to several purposes.

1. God is present *by his essence*, which because it is infinite cannot be contained within the limits of any place: and because he is of an essential purity, and spiritual nature, he cannot be undervalued by being supposed present in the places of unnatural uncleanness: because as the Sun reflecting upon the mud of strands & shores is unpolluted in its beams: so is God not dishonoured when we suppose him in every of his creatures, and in every part

part of every one of them, and is still as unmixt with any unhandsome adherence, as is the soul in the bowels of the body.

2. God is every where present *by his power*. He rouls the Orbs of Heaven with his hand, he fixes the Earth with his foot, he guides all the creatures with his eye, and refreshes them with his influence: He makes the powers of Hell to shake with his terrours, and bindes the Devils with his word, and throws them out with his command; and sends the Angels on Embassies with his decrees: He hardens the joynts of Infants, and confirms the bones when they are fashioned beneath secretly in the earth: He it is that assists at the numerous productions of fishes, and there is not one hollownesse in the bottom of the sea, but he shews himself to be Lord of it, by sustaining there the creatures that come to dwell in it: And in the wildernesse, the Bittern and the Stork, the Dragon and the Satyr, the Unicorn and the Elk live upon his provisions, and revere his power, and feel the force of his Almightinesse.

3. God is *more specially present* in some places by the several & more special manifestations of himself to extraordinary purposes. 1. *By glory*: Thus his seat is in Heaven; because there he sits incircled with all the outward demonstrations of his glory, which he is pleased to shew to al the inhabitants of those his inward and secret Courts. And thus *they that die in the Lord* may be properly said to be *gone to God*; with whom although they were before, yet now they enter into his Courts, into the secret of his Tabernacle, into the retinue and splendor of his glory. *That* is called *walking* with

God, but *this* is dwelling or being with him. *I desire to be dissolved and to be with Christ*, so said *Paul*. But this manner of the Divine presence is reserved for the elect people of God, and for their portion in their country.

Mat. 18 20. Heb. 10. 25. 4. God is *by grace and benediction* specially present *in holy places*, and in the solemn assemblies of his servants. If holy people meet in grots and dens of the earth, when persecution or a publick necessity disturbs the publick order, circumstance, and convenience, God fails not to come thither to them: but God is also by the same or a greater reason present there where they meet *ordinarily, by order, and publick authority*: There God is present ordinarily, that is, at every such meeting. God will go out of his way to meet his Saints, when themselves are forced out of their way of order by a sad necessity: but else, Gods *usual way* is to be present in those places where his servants are appointed *ordinarily* to meet. But his presence there signifies nothing but his *readines* to hear their prayers, to blesse their persons, to accept their offices, and to like even the circumstance of orderly and publick meeting. For thither, the prayers of consecration, the publick authority separating it, and Gods love of order, and the reasonable customs of Religion, have in ordinary, and in a certain degree fixed this manner of his presence; and he loves to have it so.

1 King. 5. 9. Psal. 138. 1. 2.

5. God is *especially present* in the hearts of his people *by his holy Spirit*: and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are of Heaven it self. For God *reigns* in the hearts of his servants. *There is his kingdom.* The power of grace

grace hath *subdued* al his enemies. There is, *his power*. They *serve* him night and day and give him thanks & praise; that is, *his glory*: This is *the religion* and worship of God in the temple. *The temple* it self is the heart of man; Christ is *the High Priest*, who from thence sends up *the incense* of prayers and joyns them to his own intercession, and presents all together to his Father; and the holy Ghost by his dwelling there, hath also consecrated it into a Temple; and God dwels in our hearts by faith, & Christ by his Spirit, and the Spirit by his purities; so that we are also Cabinets of the Mysterious Trinity; and what is this short of Heaven it self, but as infancy is short of manhood, and letters of words? The same state of life it is, but not the same age. It is *Heaven in a Looking-glasse*, (dark, but yet true) representing the beauties of the soul, and the graces of God, and the images of his eternal glory by the reality of a special presence. 1 Cor. 3. 16. 2 Cor. 6. 16.

6. God is especially present in the *consciences* of all persons *good and bad, by way of testimony* and *judgement*: that is, he is there a remembrancer to call our actions to minde, a witnesse to bring them to judgement, and a Judge to acquit or to condemn. And although this manner of presence is in this life after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greatest changes of our state of grace or sinne, our most considerable actions are alwayes present, like Capital Letters to an aged and dim eye: and at the day of judgement GOD shall draw aside the cloud and manifest this manner of his presence more notoriously, and make it appear,

that he was an observer of our very thoughts; and that he onely laid those things by which because we covered with dust and negligence they were not then discerned. But when we are risen from our dust and imperfection, they all appear plain and legible.

Now the consideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequents and effects of it are universal. * He that remembers that God stands a *witnesse* and a *judge*, beholding every secrecy; besides his impiety, must have put on impudence if he be not much restrained in his temptation to sin. 'For 'the greatest part of sins is taken away, if a 'man have a witnesse of his conversation: And 'he is a great despiser of God who sends a 'Boy away when he is going to commit for-'nication, & yet will dare to do it, though he 'knows God is present, & cannot be sent off: 'as if the eye of a little Boy were more awful, 'then the all-seeing eye of God. 'He is to 'be feared in publick, he is to be feared in 'private: if you go forth he spies you: if you 'go in he sees you: when you light the can-'dle he observes you: when you put it out, 'then also God marks you: Be sure that while 'you are in his sight you behave your self as 'becomes so holy a presence. But if you will sin, retire your self wisely, and go where God cannot see: For no where else can you be safe. And certainly, if men would alwayes actually consider, and really esteem this truth, that God is the *great Eye* of the World, alwayes watching over our actions, and an *ever open ear* to hear all our words, and an *unwearied arm* ever lifted up to crush a sinner

S. *Aug. de verb. Dom.* 6.3.

a sinner into ruin, it would be the readiest way in the world to make sin to cease from amongst the children of men, & for men to approach to the blessed estate of the Saints in Heaven, who cannot sin, for they alwayes walk in the presence and behold the face of God. * This instrument is to be reduced to practise according to the following Rules.

Rules of exercising this consideration.

1 Let this actual thought often return, that God is omnipresent filling every place, and say with *David*, *Whither shall I go from thy Spirit, or whither shall* I *flee from thy presence? If I ascend up into heaven, thou art there.* If I *make my bed in hell, thou art there. &c.* This thought by being frequent will make an *habitual dread* and reverence towards God, and fear in all thy actions: For it is a great necessity and ingagement to do unblameably, when we act before that Judge, who is *infallible* in his sentence, *all knowing* in his information, *severe* in his anger, *powerful* in his providence, and *intolerable* in his wrath and indignation. Psal. 139 7, 8. Boeth. l. 3. de consol.

2. In the beginning of actions of Religion, make an *act of adoration*, that is, solemnly worship God, and place thy self in Gods presence, and behold him with the eye of faith, and let thy desires actually fix on him as the object of thy worship, and the reason of thy hope, & the fountain of thy blessing. For when thou hast placed thy self before him, and kneelest in his presence, it is most likely, all the following parts of thy devotion will be answerable to the wisdom of such an apprehension, and the glory of such a presence.

3 Let *every thing you see*, represent to your

spirit the presence, the excellency, and the power of God, and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to Gods presence, by your often seeing him in the glasse of the creation. In the face of the Sun you may see Gods beauty: In the fire you may feel his heat warming, in the water his gentleness to refresh you: he it is that comforts your spirit when you have taken Cordials: it is the dew of Heaven that makes your field give you bread; and the breasts of God are the bottles that minister drink to your necessities. This Philosophy which is obvious to every mans experience, is a good advantage to our piety, and by this act of understanding our wills are checked from violence and misdemeanour.

4. In your retirement make *frequent colloquies* or short discoursings between God and thy own soul. *Seven times a day do I praise thee: and in the night season also I thought upon thee when I was waking.* So did *David*: and every act of complaint and thanksgiving, every act of rejoycing or of mourning, every petition and every return of the heart in these entercourses, is a going to GOD, an appearing in his presence, and a representing him present to thy spirit and to thy necessity. And this was long since by a spiritual person called, *a building to GOD a Chappel in our heart.* It reconciles *Martha's* imployment with *Maries* Devotion, Charity, and Religion; the necessities of our calling, and the imployments of devotion. For thus in the midst of the works of your Trade, you may retire into your Chappel

Chappel [*your Heart*] and converse with GOD by frequent addresses and returns.

5 Represent and offer to GOD, *acts of love and fear*, which are the proper effects of this apprehension, and the proper exercise of this consideration. For as GOD is every where present by his *power*, he calls for *reverence* and godly fear: As he is present to thee in all thy *needs*, and relieves them, he deserves thy *love*; and since in every accident of our lives we finde one or other of these apparent, and in most things we see both, it is a proper and proportionate return, that to every such demonstration of God, we expresse our selves sensible of it by admiring the Divine goodnesse, or trembling at his presence, ever obeying him because we love him, and ever obeying him because we fear to offend him. This is that which *Enoch* did, who thus *walked with God*.

6 Let us remember that *God is in us*, and that we are in him: we are his workmanship, let us not deface it: we are in his presence, let us not pollute it by unholy and impure actions. *God hath also wrought all our works in us*: and because he rejoyces in his own works, if we defile them, and make them unpleasant to him, we walk perversly with GOD, and he will walk crookedly toward us. Isa. 26. 12.

7 *God is in the bowels of thy brother*, refresh them when he needs it, and then you give your almes *in the presence of God, and to God*, and he feels the relief which thou providest for thy brother.

8 *God is in every place*; suppose it therefore to be a Church: and that decency of deport-

ment

ment and piety of carriage, which you are taught by religion or by custom, or by civility and publick manners to use in Churches, the same *use in all places*: with this difference only, that in Churches let your deportment be religious in external forms and circumstances also; but there and every where let it be religious in abstaining from spiritual undecencies, and in readinesse to do good actions: that it may not be said of us, as God once complained of his people; *Why hath my beloved done wickednesse in my house?*

Jer. 11. 15. Secund. Vulg. Edit.

9. *God is in every creature*: be cruel towards none, neither abuse any by intemperance. Remember that the creatures and every member of thy own body is one of the lesser cabinets and receptacles of God. They are such which God hath blessed with his presence, hallowed by his touch, and separated from unholy use by making them to belong to his dwelling.

10. He walks as in the presence of God, that converses with him in frequent prayer & frequent communion, that runs to him in all his necessities: that asks counsel of him in all his doubtings, that opens al his wants to him, that weeps before him for his sins; that asks remedy & support for his weaknes, that fears him as a Judge, reverences him as a Lord, obeyes him as a Father, and loves him as a Patron.

The benefits of this Exercise.

The benefit of this consideration and exercise being universal upon all the parts of piety, I shal lesse need to specifie any particulars; but yet most properly this exercise of considering the divine presence is, 1. An excellent

len: *help to prayer* producing in us reverence and awfulnes to the divine Majesty of God, & actual devotion in our offices. 2. It produces a *confidence in God*, and fearlessenes of our enemies, patience in trouble, & hope of remedy, since God is so nigh in all our sad accidents, he is a disposer of the hearts of men, and the events of things, he proportions out our tryals and supplies us with remedy, & where *his rod strikes us, his staffe supports us*: To w^ch we may adde this, that God who is alwayes with us, is especially *by promise* with us in *tribulation*, to turn the misery into a mercy, & that our greatest trouble may become our advantage by intitling us to a new manner of the divine presence. 3. It is apt to produce *joy and rejoycing in God*; we being more apt to delight in the partners and witnesses of our conversation; every degree of mutual abiding and conversing being a relation and an endearment: we are of the same household with God; he is with us in our natural actions to preserve us, in our recreations to restrain us, in our publick actions to applaud or reprove us, in our private to observe, us in our sleeps to watch by us, in our watchings to refresh us: and if we walk with God in *al his wayes*, as he walks with us in *all ours*, we shal finde perpetual reasons to enabl us to keep that rule of God *Rejoyce in the Lord alwayes, and again I say rejoyce*. And this puts me in minde of a saying of an old religious person. [There is one way of overcoming our ghostly enemies, spiritual mirth, and a perpetual bearing of God in our mindes] This effectively resists the Devil, and suffers us to receive no hurt from him. 4. This exercise is apt also to *enkindle holy desires of the enjoyment*

2.

3.

In vitam S. Antho.

4.

of

of God, because it produces joy when we do enjoy him; The same desires that a weak man hath for a Defender, the sick man for a Physitian, the poor for a Patron, the child for his Father, the espoused Lover for her betrothed.

5. 5. From the same fountain are apt to issue *humility of spirit*, apprehensions of our great distance & our great needs, our daily wants, and hourly supplies, admiration of Gods unspeakable mercies: It is the cause of great modesty and decency in our actions; it helps to recollection of minde, and restrains the scatterings and loosnesse of wandring thoughts; it establishes the heart in good purposes, and leadeth on to perseverance; it gains purity and perfection (according to the saying of God to *Abraham, Walk before me and be perfect*) holy fear, and holy love, and indeed every thing that pertains to holy living; when we see our selves placed in the *Eye of God* who sets us on work, and wil reward us plenteously; To serve him with an *Eye-service* is very pleasing; for he also sees the heart: and the want of this consideration was declared to be the cause why Israel sinned so grievously, [*For they say the Lord hath forsaken the earth, and the Lord seeth not: therefore the land is full of blood, and the city full of perverseness.*] What a childe would do in the eye of his Father, and a Pupil before his Tutor, and a Wife in the presence of her husband, and a servant in the sight of his Master, let us alwayes do the same: for *we are made a spectale to God, to Angels, and to men*; we are alwayes in the sight and presence of the Al-seeing and Almighty God, who also is to us a Father, and a Guardian, a Husband, and a Lord.

Ezek. 9. 9. Psal. 10. 11.

Prayers

Prayers and Devotions according to the religion and purposes of the foregoing Considerations.

I.

For Grace to spend our time well.

O Eternal God who from all eternity doest behold and love thy own glories and perfections infinite, and hast created me to do the work of God, after the manner of men, and to serve thee in this generation, and according to my capacities; give me thy grace, that I may be a curious and prudent spender of my time, so as I may best prevent or resist all temptations, & be profitable to the Christian Common-wealth, and by discharging al my duty may glorifie thy Name. Take from me all slothfulnesse and give me a diligent and an active spirit, & wisdom to choose my imployment, that I may do works proportionable to my person, and to the dignity of a Christian, and may fil up all the spaces of my time with actions of religion and charity, that when the Devil assaults me; he may not finde me idle; and my deareſt Lord, at his sudden coming may finde me busie in lawful, necessary, and pious actions, improving my talent intrusted to me by thee my Lord, that I may enter into the joy of my Lord to partake of his eternal felicities, even for thy mercie sake, and for my deareſt Saviours sake. *Amen*..

Here follows the devotion of ordinary dayes; for the right imployment of those portions of time which every day must allow for religion

The

The first prayers in the Morning as soon as we are dressed.

Humbly and reverenty compose your self, with heart lift up to God and your head bowed, and meekly kneeling upon your knees, say the Lords Prayer: after which use the following Collects, or as many of them as you shall choose.

Our Father which art in heaven, &c.

I.

An act of adoration being the song that the Angels sing in Heaven

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: Heaven and Earth, Angels and men, the Air and the Sea give glory, and honour, and thanks to him that sitteth on the throne, who liveth for ever and ever. * All the blessed spirits and souls of the righteous cast their crowns before the throne, & worship him that liveth for ever and ever. * Thou art worthy O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. * Great and marvellous are thy works, O Lord God Almighty: Just & true are thy wayes, thou King of Saints. Thy wisdom is infinite, thy mercies are glorious; and I am not worthy O Lord to appear in thy presence before whom the Angels hide their faces.

*O Holy and Eternal Jesus, Lamb of God, who wert slain from the beginning of the world, thou hast redeemed us to God by thy blood out of every nation, and hast made us unto our God Kings and Priests, and we shall reign with thee for ever. Blessing, honour, glory, and power be unto him that sitteth on the throne, and to the Lamb for ever and ever. *Amen.* An

II.

An act of thanksgiving being the song of David *for the Morning.*

SIng praiſes unto the Lord, O ye ſaints of his, and give thank unto him for a remembrance of his holineſſe. For his wrath endureth but the twinkling of an eye: and in his pleaſure is life: heavineſſe may endure for a night, but joy cometh in the morning. Thou Lord haſt preſerved me this night from the violence of the ſpirits of darkneſſe, from al ſad caſualtyes, and evil accidents, from the wrath which I have every day deſerved: thou haſt brought my ſoul out of hell, thou haſt kept my life from them that go down into the pit: thou haſt ſhewed me marvellous greatkindnes and haſt bleſſed me for ever: the greatneſſe of thy glory reacheth unto the heavens, and thy truth unto the clouds. Therefore ſhall every good man ſing of thy praiſe without ceaſing, O my God I will give thanks unto thee for ever. *Alleujah.*

III.

An act of oblation or preſenting our ſelves to God for the day

MOſt Holy and Eternal God, Lord and Soveraign of all the creatures, I humbly preſent to thy divne Majeſty, my ſelf, my ſoul and body, my thoughts and my words, my actions and intentions, my paſſions and my ſufferings to be diſpoſed by thee to thy glory, to be bleſſed by thy providence, to be guided by thy counſel, to be ſanctified by thy ſpirit, and afterwards that my body and ſoul may be received into glory: for nothing can periſh which is under thy cuſtody; and the enemy

enemy of ſouls cannot devour what is thy portion, nor take it out of thy hands. This day, O Lord, and all the dayes of my life I dedicat to thy honour; and the actions of my calling ro the uſes of grace, and the religion of all my dayes to be united to the merits and interceſſion of my holy Saviour Jeſus, that in him and for him I may be pardoned and accepted. *Amen.*

IV.

An act of repentance or contrition.

FOr as for me, I am not worthy to be called thy ſervant, much leſſe am I worthy to be thy ſon, for I am the vileſt of ſinners and the worſt of men, a lover of the things of the world, and a deſpiſer of the things of God, [*proud and envious, luſtful and intemperate*] greedy of ſin and impatient of reproof, deſirous to ſeem holy, and negligent of being ſo, tranſported with intereſt, fool'd with preſumption & falſe principles, diſturb'd with anger, with a peeviſh and unmortified ſpirit, and diſordered by a whole body of ſin and death. Lord pardon all my ſins for my ſweeteſt Saviours ſake; thou who didſt die for me, Holy Jeſus, ſave me and deliver me, O reſerve not my ſins to be puniſhed in the day of wrath and eternal vengeance, but waſh away my ſins, and blot them out of thy remembrance, and purifie my ſoul with the waters of repentance and the blood of the croſſe, that for what is paſt thy wrath may not come out againſt me, and for the time to come I may never provoke thee to anger or to jealouſie. O juſt and dear God be pitiful and gracious to thy ſervant. *Amen.*

VI

The prayer or petition.

BLesse me gracious God in my calling to such purposes as thou shalt choose for me, or imploy me in: Relieve me in all my sadnesses, make my bed in my sickness, give me patience in my sorrows, confidence in thee, and grace to cal upon thee in all temptations. O be thou my Guide in all my actions, my protector in all dangers: give me a healthful body, and a clear understanding, a sanctified, and just, a charitable, and humble, a religious and a contented spirit; let not my life be miserable and wretched, nor my name stained with sin & shame, nor my condition listed up to a tempting and dangerous fortune; but let my condition be blessed, my conversation useful to my Neighbours & pleasing to thee, that when my body shall lie down in its bed of darkness, my soul may passe into the Regions of light, and live with thee for ever through Jesus Christ. *Amen.*

V

An act of intercession or prayer for others to be added to this, or any other office, as our devotion, or duty, or their needs shall determine us.

O God of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to thee for help, hear the prayers of thy servant who is unworthy to ask any petition for himself, yet in humilty and duty is bound to pray for others. * O let thy mercy descend upon the whole Church, preserve her in truth and peace, in unity and safety, in all storms, and against all temptations & enemies, that she offering to thy glory the never ceasing sacrifice of prayer and thanksgiving may advance the honour

For the Church.

honour of her Lord, and be filled with his Spirit, and partake of his Glory. *Amen.*

For the Ruler.

For the Ruler. * In mercy remember the Ruler, preserve his person in health and honour, his power in wealth and dignity, his dominions in peace and plenty, the Churches under his protection in piety & knowledge, and a strict and holy religion: keep him perpetually in thy fear and favour, and crown him with glory and immortality. *Amen.*

For the Clergy. * Remember them that minister about holy things, let them be clothed with righteousnesse, and sing with joyfulnesse. *Amen.*

For wife or husband, * Blesse thy servant [my Wife of Husband] with health of body and of spirit. O let the hand of thy blessing be upon his [or her] head night and day, and support him in all necessities, strengthen him in all temptations: comfort him in all his sorrows, and let him be thy servant in all changes, and make us both to dwell with thee for ever in thy favour, in the light of thy countenance, and in thy glories *Amen.*

For our children: * Blesse my children with healthful bodies, with good understandings, with the graces and gifts of thy Spirit, with sweet dispositions and holy habits, and sanctifie them throughout in their bodies and souls and spirits, and keep them unblameable to the coming of the Lord Jesus. *Amen.*

For friends & Benefactors. * Be pleased, O Lord, to remember my friends, all that have prayed for me, & all that have done me good [*here name such whom you would specially recommend:*] Do thou good to them, & return al their kindnesse double into their own bosom, rewarding them with blessings,

sings, and sanctifying them with thy graces, and bringing them to glory.

* Let all my family and kinred, my neighbours and acquaintance [*here name what other relation you please*] receive the benefit of my prayers, and the blessings of God; the comforts and supports of thy providence, and the sanctification of thy Spirit. For our family.

* Relieve and comfort all the persecuted and afflicted: speak peace to troubled consciences: strengthen the weak: confirm the strong: instruct the ignorant: deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper, and bring us all by the waters of comfort, and in the wayes of righteousnesse to the kingdom of rest and glory, through Jesus Christ our Lord. Amen. For all in misery.

To God the Father of our Lord Jesus Christ, To the eternal Son that was incarnate and born of a Virgin, To the Spirit of the Father and the Son, be all honour and glory, worship and thanksgiving now and for ever. Amen.

Another form of prayer for the Morning.

In the Name of the Father, and of the Son, and of the Holy Ghost. Our Father, &c.

I.

MOst glorious and eternal God, Father of mercy, and God of all comfort, I worship and adore thee with the lowest humility of my soul and body, and give thee all thanks and praise for thy infinite and essential glories and perfections, and for the continual demonstration of thy mercies upon me, upon all mine, and upon thy holy Catholick Church.

II.

I acknowledge dear God that I have deser-

ved

ved the greateſt of thy wrath and indignation; and that if thou hadſt dealt with me according to my deſerving, I had now at this inſtant been deſperately bewailing my miſeries in the ſorrows and horrours of a ſad eternity. But thy mercy triumphing over thy juſtice and my ſins, thou haſt ſtill continued to me life and time of repentance; thou haſt opened to me the gates of grace and mercy, & perpetually calleſt upon me to enter in and to walk in the paths of a holy life, that I might glorifie thee and be glorified of thee eternally.

III.

BEhold, O God, for this thy great and unſpeakable goodneſs; for the preſervation of me this night, and for all other thy graces and bleſſings I offer up my ſoul and body, all that I am, and all that I have as a Sacrifice to thee and thy ſervice; humbly begging of thee to pardon all my ſins, to defend me from all evil, to lead me into all good, and let my portion be amongſt thy redeemed ones in the gathering together of the Saints, in the Kingdom of grace and glory.

IV.

GVide me, O Lord, in all the changes and varieties of the world, that in all things that ſhall happen, I may have an evenneſs and tranquillity of ſpirit; that my ſoul may be wholly reſign'd to thy Divineſt will and pleaſure, never murmuring at thy gentle chaſtiſements and fatherly correction, never waxing proud and inſolent though I feel a torrent of comforts and proſperous ſucceſſes.

V.

FIx my thoughts, my hopes and my deſires upon Heaven & heavenly things; teach me to

o deſpiſe the world, to repent me deeply for
my ſins; give me holy purpoſes of amendment,
nd ghoſtly ſtrength & aſſiſtances to perform
aithfully whatſoever *I* ſhal intend piouſly. En
ich my underſtanding with an eternal treaſure
f Divine truths, that I may know thy will,
nd thou who workeſt in us to will and to do
f thy good pleaſure; teach me to obey all
hy Commandments, to believe al thy Reve-
ations, and make me partaker of all thy gra-
ious promiſes.

VI.

TEach me to watch over all my wayes, that
I may never be ſurpriz'd by ſudden
emptations or a careleſſe ſpirit, nor ever re-
urn to folly and vanity. Set a watch O Lord,
efore my mouth, and keep the door of my
ps, that I offend in my tongue neither a-
ainſt piety nor charity. Teach me to think
f nothing but thee and what is in or-
er to thy glory and ſervice; to ſpeak no-
hing but thee and thy glories; and to do
othing but what becoms thy ſervant whom
hy infinite metcy by the graces of thy holy
pirit hath ſealed up to the day of Redemp-
ion.

VII.

Et al my paſſions & affections be ſo mor-
tified & brought under the dominion of
race, that I may never by deliberation and
urpoſe, nor yet by levity, raſhneſſe, or incon-
deration offend thy Divine Majeſty, Make
e ſuch as thou wouldeſt have me to be,
rengthen my faith, confirm my hope, and
ive me a dayly increaſe of charity, that this
ay & ever I may ſerve thee according to all
my

my opportunities and capacities; growing from grace to grace, till at last by thy mercies I shall receive the consummation & perfection of grace, even the glories of thy Kingdom in the full fruition of thy face and excellencies of God the Father, the Son and the holy Ghost: to whom be glory and praise, honour and adoration given by all Angels and all Men, and all Creatures, now and to all eternity. *Amen.*

To this may be added the prayer of intercession for others whom we are bound to remember; which is at the end of the foregoing prayer: or else you may take such special prayers which follow at the end of the third and fourth Chapter [for parents for children, &c.]

After which conclude with this ejaculation,

Now and in all tribulation and anguish of spirit, in all dangers of soul and body, in prosperity and adversity, in the hour of death and in the day of judgement, holy and most blessed Saviour Jesus, have mercy upon me, save me and deliver me and all faithful people. *Amen.*

Betwen this and Noon usually are said the publick prayers appointed by Authority; to which all the Clergy are obliged; and other devout persons that have leisure do accompany them.

Afternoon, or at any time of the day when a devout person retires into his closet for private prayer, or spiritual exercises, he may say the following devotions.

An exercise to be used at any time of the day.

IN the name of the Father, and of the Son, &c. Our Father, &c.

The hymn collected out of the Psalms, recounting the excellencies and greatnesse of God.

O be joyful in God all ye lands: sing praises unto the honour of his Name, make his Name to be glorious. * O Come hither & behold the works of God, how wonderful he is in his doings toward the children of men.

He ruleth with his power for ever: He is the Father of the Fatherlesse, and defendeth the cause of the widow, even God in his holy habitation.

He is the God that maketh men to be of one minde in a house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarcenesse.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder. * It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.

Let all the Earth fear the Lord, stand in awe of him all ye that dwell in the world: Thou shalt shew us wonderful things in thy righteousnesse, O God of our salvation, thou that art the hope of all the ends of the Earth, and of them that remain in the broad Sea.

Glory be to the Father, &c.

Or this.

O Lord, thou art my God, I will exalt thee: I will praiſe thy Name, for thou haſt done wonderful things: thy counſels of old are faithfulneſſe and truth, *Iſay* 25. 1.

Thou in thy ſtrength ſetteſt faſt the mountains, and art girded about with power. Thou ſtilleſt the raging of the Sea, and the noiſe of his waves, and the madneſſe of his people.

They alſo that remain in the uttermoſt parts of the Earth ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

O Lord God of Hoſts who is like unto thee: thy truth moſt mighty Lord is on every ſide. Among the gods there is none like unto thee, O Lord, there is none that can do as thou doeſt. * For thou art great and doeſt wondrous things: thou art God alone.

God is very greatly to be feared in the counſel of the Saints: and to be had in reverence of all them that are round about him.

Righteouſneſſe and equity is in the habitation of thy ſeat: mercy and truth ſhall go before thy face. * Glory and worſhip are before him: power and honour are in his Sanctuary.

Thou Lord art the thing that I long for: thou art my hope even from my youth: through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb: my praiſe ſhall be alwayes of thee.

Glory be to the Father, &c.

After this may be read ſome portion of holy Scripture out of the New Teſtament, or out of the ſapiential books of the Old. *viz.* Proverbs,

Proverbs, Eccleſiaſtes, &c. becauſe theſe are of great uſe to piety and to civil converſation. Upon which, when you have a while meditated; humbly compoſing your ſelf upon your knees, ſay as followeth.

Ejaculations.

My help ſtandeth in the Name of the Lord: who hath made Heaven and Earth.

Shew the light of thy countenance upon thy ſervant: and I ſhall be ſafe.

Do well, O Lord, to them that be true of heart: and evermore mightily defend them.

Direct me in thy truth and teach me: for thou art my Saviour and my great Maſter.

Keep me from ſin and death eternal: and from my enemies viſible and inviſible.

Give me grace to live a holy life: and thy favour that I may dye a godly & happy death.

Lord hear the prayer of thy ſervant: and give me thy holy Spirit.

The Prayer.

O Eternal God, merciful and gracious, vouchſafe thy favour and thy bleſſing to thy ſervant: let the love of thy mercies, and the dread and fear of thy Majeſty, make me careful and inquiſitive to ſearch thy will, and diligent to perform it, and to perſevere in the practiſes of a holy life, even till the laſt of my dayes.

II.

KEep me, O Lord, for I am thine by creation; guide me, for I am thine by purchaſe, thou haſt redeemed me by the blood of thy Son: and love me with the love of a Father; for I am thy childe by adoption and grace: let

thy mercy pardon my sins, thy providence secure me from the punishments and evils I have deserved, and thy care watch over me; that I may never any more offend thee: make me in malice to be a childe; but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

III.

KEep me, O Lord, from the destroying Angel, and from the wrath of God: let thy anger never rise against me; but thy rod gently correct my follies, and guide me in thy wayes, and thy staff support me in all sufferings and changes. Preserve me from fracture of bones, from noisome, infectious, and sharp sicknesses, from great violences of Fortune and sudden surprizes; keep all my senses intire till the day of my death; and let my death be neither sudden, untimely, nor unprovided: let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of thy great and miraculous mercy.

IV.

LEt no riches ever make me forget my self; no poverty ever make me to forget thee: Let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or discompose my duty, or turn me from the wayes of thy Commandements. O let thy Spirit dwell with me for ever, & make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil. Make me humble and obedient, peaceable and pious; let

let me never envy any mans good, nor deserve to be despised my self; and if I be, teach me to bear it with meekneſſe and charity.

V.

GIve me a tender conſcience; a converſation diſcreet, and affable, modeſt and patient, liberal and obliging, a body chaſte and healthful, competency of living according to my condition, contentedneſſe in all eſtates, a reſigned wil and mortified affections, that I may be as thou wouldſt have me, and my portion may be in the lot of the righteous, in the brightneſſe of thy countenance, and the glories of eternity. Amen.

Holy is our God. * Holy is the Almighty. * Holy is the Immortal. Holy, holy, holy, Lord God of Sabbaoth, have mercy upon me.

A form of prayer for the evening, to be ſaid by ſuch who have not time, or opportunity to ſay the publick prayers appointed for this office.

O Eternal God, Great Father of Men, and Angels, who haſt eſtabliſhed the Heavens and the Earth in a wonderful order, making day and night to ſucceed each other. I make my humble addreſſe to thy Divine Majeſty, begging of thee mercy and protection this night and ever. O Lord pardon all my ſins, my light and raſh words, the vanity and impiety of my thoughts, my unjuſt and uncharitable actions, and whatſoever I have tranſgreſſed againſt thee this day, or at any time before. Behold, O God my ſoul is trou- Evening Prayer.

bled in the remembrance of my sins, in the frailty and sinfulnesse of my flesh exposed to every temptation, and of it self not able to resist any: Lord God of mercy, I earnestly beg of thee to give me a great portion of thy grace; such as may be sufficient, and effectual for the mortification of all my sins, and vanities, and disorders; that as I have formerly served my lust, and unworthy desires, so now I may give my self up wholly to thy service, and the studies of a holy life.

II.

BLessed Lord, teach me frequently and sadly to remember my sins; & be thou pleased to remember them no more: let me never forget thy mercies, & do thou still remember to do me good; Teach me to walk alwayes as in thy presence: Ennoble my soul with great degrees of love to thee, and consigne my spirit with great fear, religion and veneration of thy holy Name and laws; that it may become the great imployment of my whol life to serve thee, to advance thy glory, to root out all the accursed habits of sin, that in holinesse of life, in humility, in charity, in chastity, and all the ornaments of grace, I may by patience wait for the coming of our Lord Jesus. Amen.

III.

TEach me, O Lord to number my dayes that I may apply my heart unto wisdom, ever to remember my last end, that I may not dare to sin against thee: Let thy holy Angels be ever present with me to keep me in all my wayes, from the malice & violence of the spirits of darknesse; from evil company, and the occasions and opportunities of evil, from perishing in popular judgements, from all the

wayes

wayes of ſinful ſhame, from the hands of all mine enemies; from a ſinful life, and from deſpair in the day of my death: Then, O brighteſt Jeſu, ſhine glorioufly upon me, let thy mercies and the light of thy countenance ſuſtain me in all my agonies, weakneſſes and temptations. Give me opportunity of a prudent and ſpiritual guide, and of receiving the holy Sacrament; and let thy loving ſpirit ſo guide me in the wayes of peace and ſafety, that with the teſtimony of a good conſcience, and the ſenſe of thy mercies and refreſhment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of ſalvation through Jeſus Chriſt our Lord and moſt bleſſed Saviour. Amen.

Our Father, &c.

Another form of Evening prayer, which may alſo be uſed at bed-time.

Our Father, &c.

I Will lift up my eyes unto the hills from whence cometh my help. *Pſa.*121.

My help cometh of the Lord which made heaven and earth.

He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

Behold, he that keepeth Iſrael ſhal neither ſlumber nor ſleep.

The Lord is thy keeper, the Lord is thy ſhade upon thy right hand.

The ſun ſhall not ſmite thee by day: neither the moon by night.

The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore. Glory be to the Father, &c.

I.

VIſit I beſeech thee, O Lord, this habitation with thy mercy, and me with thy grace and ſalvation. Let thy holy Angels pitch their tents round about and dwel here, that no illuſion of the night may abuſe me, the ſpirits of darkneſſe may not come neer to hurt me, no evil or ſad accident oppreſſe me: and let the eternal ſpirit of the Father dwell in my ſoul and body, filling every corner of my heart with light and grace. Let no deed of darkneſſe overtake me; and thy bleſſing moſt bleſſed God be upon me for ever, through Jeſus Chriſt our Lord. Amen.

II.

INto thy hands moſt bleſſed Jeſu, I commend my ſoul and body, for thou haſt redeemed both with thy moſt precious blood. So bleſſe and ſanctifie my ſleep unto me, that it may be temperate, holy and ſafe, a refreſhment to my wearied body to enable it ſo to ſerve my ſoul, that both may ſerve thee with a never failing duty. O let me never ſleep in ſin or death eternal, but give me a watchful & a prudent ſpirit, that I may omit no opportunity of ſerving thee, that whether I ſleep or wake, live or die, I may be thy ſervant & thy childe: that when the work of my life is done, I may reſt in the boſom of my Lord, till by the voice of the Archangel, the trump of God, I ſhalbe awakened & called to ſit down and feaſt in the eternal ſupper of the Lamb. Grant this O Lamb of God, for the honour of thy mercies & the glory of thy Name, O moſt merciful Saviour and Redeemer Jeſus. Amen.

Bleſſed

III.

BLeſſed be the God & Father of our Lord Jeſus, who hath ſent his Angels, and kept me this day from the deſtruction that walketh at noon, and the arrow that flieth by day: and hath given me his Spirit to reſtrain me from thoſe evils to which my own weakneſſes, and my evil habits, & my unquiet enemies would eaſily betray me. Bleſſed and for ever hallowed be thy name for that never ceaſing ſhowre of bleſſing by which I live, and am content, and bleſſed, and provided for in all neceſſities, and ſet forward in my duty and way to heaven. * Bleſſing, honour, glory and power, be unto him that ſitteth on the throne, and to the Lamb for ever and ever. Amen.

Holy is our God, * Holy is the Almighty, Holy is the Immortal. Holy, holy, holy, Lord God of Sabbaoth, have mercy upon me.

Ejaculations and ſhort meditations to be uſed in the night when we wake.

Stand in awe and ſin not: commune with your own heart upon your bed, and be ſtill. I will lay me down in peace and ſleep: for thou Lord onely makeſt me dwell in ſafety. *Pſal.* 4.

O Father of Spirits, and the God of all fleſh, have mercy and pity upon all ſick and dying Chriſtians, and receive the ſouls which thou haſt redeemed returning unto thee.

Bleſſed are they that dwell in the heavenly Jeruſalem: where there is no need of the Sun, neither of the Moon to ſhine in it: for the glory of God does lighten it, and the Lamb is the light thereof. And there ſhall be no night there, and they need no candle, for the Lord God giveth them light, and they ſhall reign for ever and ever. *Revel.* 21. 23.

Meditate on *Jacobs* wraſtling with the Angel all night: be thou alſo importunate with God for a bleſſing, and give not over till he hath bleſſed thee.

Meditate on the Angel paſſing over the children of Iſrael, and deſtroying the Egyptians, for diſobedience and oppreſſion. Pray for the grace of obedience and charity, and for the divine protection.

Meditate on the Angel who deſtroyed in a night the whole army of the Aſſyrians for fornication. Call to minde the ſins of thy youth, the ſins of thy bed; and ſay with *David*, *My reins chaſten me in the night ſeaſon, and my ſoul refuſeth comfort.* Pray for pardon and the grace of chaſtity.

Meditate on the agonies of Chriſt in the garden, his ſadneſſe and affliction all that night; and thank and adore him for his love that made him ſuffer ſo much for thee: and hate thy ſins which made it neceſſary for the Son of God to ſuffer ſo much.

Meditate on the four laſt things. 1. The certainty of death. 2. The terrours of the day of judgement. 3. The joyes of Heaven. 4. The pains of Hell, and the eternity of both.

Think upon all thy friends which are gone before thee, and pray that God would grant to thee to meet them in a joyful reſurrection.

The day of the Lord will come as a thief in the night, in the which the heavens ſhall paſſe away with a great noiſe, and the elements ſhal melt w th fervent heat, the earth alſo and the works that are therein ſhal be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſſe, looking

ing for and hasting unto the coming of the day of God. 2 *Pet.*3.10.11.

Lord in mercy remember thy servant in the day of Judgement.

Thou shalt answer for me, O Lord my God. In thee, O Lord have I trusted: let me never be confounded. Amen.

I desire the Christian reader to observe that all these offices or forms of prayer (if they should be used every day) would not spend above an hour and a half: but because some of them are double (and so but one of them to be used in one day) it is much lesse: & by affording to God one hour in 24. thou mayst have the comforts and rewards of devotion. But he that thinks this is too much, either is very busie in the world, or very careless of heaven. However, I have parted the prayers into smaller portions, that he may use which, and how many he please in any of the forms.

Ad. Sect. 2.

A *prayer for holy Intention in the beginning and pursuit of any considerable action, as Study, Preaching, &c.*

O Eternal God, who hast made all things for man, and man for thy glory, sanctifie my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think or speak, or do, may be by me designed to the glorification of thy Name, and by thy blessing it may be effective and successful in the work of GOD, according as it can be capable. Lord turn my necessities into vertue, the works of nature into the works of grace, by making them orderly,

orderly, regular, temperate, subordinate and profitable to ends beyond their own proper efficacy: And let no pride or self-seeking, no covetousnesse or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations pollute my Spirit, and unhallow any of my words and actions: but let my body be a servant of my spirit, and both body and spirit servants of Jesus, that doing all things for thy glory here, I may be partaker of thy glory hereafter through Jesus Christ our Lord. *Amen.*

Ad Sect. 3.

A prayer meditating and referring to the divine presence. } *This prayer is especially to be used in temptation to private sins*

O Almighty God infinite and eternal, thou fillest all things with thy presence; thou art every where by thy essence & by thy power, in heaven by Glory, in holy places by thy grace and favour, in the hearts of thy servants by thy Spirit, in the consciences of all men by thy testimony and observation of us: Teach me to walk alwayes as in thy presence, to fear thy Majesty, to reverence thy wisdom and omniscience, that I may never dare to commit any undecency in the eye of my Lord and my Judge, but that I may with so much care and reverence demean my self, that my Judge may not be my accuser, but my Advocate: that I expressing the belief of thy presence here by carefull walking, may feel the effects of it in the participation of eternall glory through Jesus Christ. *Amen.*

CHAP.

CHAP. 2

Of Christian Sobriety.

Sect. 1.

Of Sobriety in the general sense

CHristian Religion in all its moral parts is nothing else but the Law of Nature and great Reason, complying with the great necessities of all the world, and promoting the great profit of all relations, & carrying us through all accidents and variety of chances to that end which God hath from eternal ages purposed for all that live according to it, & which he hath revealed in Jesus Christ: and according to the Apostles Arithmetik, hath but these three parts of it. 1. Sobriety. 2. Justice. 3. Religion, *For the grace of God bringing salvation hath appeared to al men, teaching us that denying ungodlinesse and worldly lusts, we should live* 1. *Soberly*, 2 *Righteously, and* 3. *Godly in this present world, looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.* The first contains all our deportment in our personal & private capacities, the fair treating of our bodies, and our spirits. The second enlarges our duty in al relations to our Neighbour. The third contains the offices of direct Religion, and entercourse with God. Tit. 2. 11, 12.

Christian sobriety is all that duty that concerns our selves in the matter of *meat & drink*, and *pleasures* and *thoughts*, and it hath within it, the duties of. 1. *Temperance*. 2. *Chastity*. 3. *Humility*. 4. *Modesty*. 5. *Content*,

It

It is a using severity, denial, & frustration of our appetite when it growes unreasonable in any of these instances: the necessity of which we shall to best purpose understand, by considering the evil consequents of sensuality, effeminacy, or fondnesse after carnal pleasures.

Evil consequents of voluptuousnesse or sensuality.

1. Alonging after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft, and wandring, unapt for noble, wise or spiritual imployments; because the principles upon which pleasure is chosen and pursued, are sottish, weak, and unlearned, such as prefer the body before the soul, the appetite before reason, sense before the Spirit, the pleasures of a short abode, before the pleasures of eternity.

2. The nature of sensual pleasure is vain, empty and unsatisfying, biggest alwayes in expectation, and a meer vanity in the enjoying, and leaves a sting and a thorn behinde it, when it goes off. Our laughing, if it be loud and high, commonly ends in a deep sigh, and all the instances of pleasure have a sting in the tayl, though they carry beauty on the face and sweetnesse on the lip.

3. Sensual pleasure is a great abuse to the Spirit of a man; being a kind of fascination or withcraft, blinding the understanding and enslaving the will. And he that knows he is free-born, or redeemed with the blood of the Son of God, will not easily suffer the freedom of his soul to be entangled and rifled.

Μὴν σκέψῃ πότε πωλεῖς σεαυτὸν φειδόμενος ἀνθρώπε, εἰ μηδὲν ἄλλο, ἀλλ' ὀλίγου αὐτοῦ πωλήσῃς. *Arrian.* c. 2. l.

4. It

4. It is most contrary to the state of a Christian, whose life is a perpetual exercise, a wrastling and a warfare, to which, sensual pleasure disables him, by yeilding to that enemy with whom he must strive, if ever he wil be crown'd. Θέλεις ὀλύμπια νικῆσαι; δεῖ σ' οὐκ ἐλεῖν, ἀναγκοβοφεῖν, ἀπίχθαι πυμμάχων, γυμνάζεσθαι πρὸς ἀναγκὼν. &c. *Ep.* c. 34. And this argument the Apostle intimated: *He that striveth for masteries is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.* 1 Cor. 9 25.

5. It is by a certain consequence the greatest impediment in the world to matryrdom; that being a fondnesse, this being a cruelty to the flesh: to which a christian man arriving by degrees must first have crucified the lesser affections: for he that is overcome by little arguments of pain, will hardly consent to lose his life with torments.

Degrees of Sobriety

Against this voluptuousnesse, sobriety is opposed *in three degrees.*

1. *A despite or disaffection to pleasures*, or a resolving against all entertainment of the instances and temptations of sensuality, and it consists in the internal faculties of will and understanding, decreeing and declaring against them, disapproving and disliking them upon good reason and strong resolution.

2. *A fight and actual war* against al the temptations and offers of sensual pleasure in all evil instances and degrees; and it consists in prayer, in fasting, in cheap diet, and hard lodging, and laborious exercises, and avoiding occasions, and using all arts and industry of fortifying the Spirit, and making it severe, manly, and Christian.

3. *Spiritual*

Apoc. 2. 17. 3. *Spiritual pleasure* is the highest degree of *Sobriety*, and in the same degree in which we relish and are in love with spiritual delights, the hidden Manna, with the sweetnesses of devotion, with the joyes of thanksgiving, with rejoycings in the Lord, with the comforts of hope, with the deliciousnesse of charity and alms-deeds, with the sweetnes of a good conscience, with the peace of meeknesse, and the felicities of a contented spirit: in the same degree we disrelish and loath the husks of swinish lusts, and the parings of the apples of Sodom: and the taste of sinful pleasures is unsavory as the drunkards vomit

Rules for suppressing voluptuousnesse,

The precepts and advices which are of best and of general use in the curing of sensuality are these.

1. Accustom thy self to cut off al superfluity in the provisions of thy life, for our desires will enlarge beyond the present possession so long as all the things of this world are unsatisfying: if therefore you suffer them to extend beyond the measures of necessity or moderated conveniency, they will still swell: but you reduce them to a little compasse, when you make nature to be your limit. We must more take care that our desires should cease, then that they should be satisfied: and therefore reducing them to narrow scantlings and small proportions is the best instrument to redeem their trouble, and prevent the dropsie, because that is next to an universal denying them: it is certainly a paring off from them al unreasonablenes and irregularity. *For what*

Desidevia tua parvo redime hoc n. tantum curare debes ut desinant. *Senec.*

whatsoever covets unseemly things, and is apt to swell to an incovenient bulk, is to be chastened and tempered: and such are sensuality, and a Boy, said the Philosopher. L. 3. Eth. c. 12.

2. Suppresse your sensual desires in their first approach: for then they are least, and thy faculties and election are stronger; but if they in their weakness prevail upon thy strengths, there wil be no resisting them when they are increased; and thy abilities lessened. *you shall scarce obtain of them to end, if you suffer them to begin.* Facilius est initia affectuum prohibere, quam impetum regere. *Senec. ep. 86.*

3. Divert them with some laudable imployment, and take off their edge by inadvertency, or a not attending to them. For since the faculties of a man cannot at the same time with any sharpness attend to two objects, if you imploy your spirit upon a book or a bodily labour, or any innocent and indifferent imployment, you have no room left for the present trouble of a sensual temptation. For to this sence it was that *Alexander* told the Queen of *Caria*, that his Tutor *Leonidas* had provided two Cooks for him [Hard marches all night, and a small dinner the next day:] these tamed his youthful aptnesses to dissolution, so long as he eat of their provisions. πονηρὸν εἶναι, καὶ ὀλιγαρκεῖν.

4. Look upon pleasures, not upon that side that is next the Sun, or where they look beauteously, that is, as they come towards you to be enjoyed; for then they paint, and smile, and dresse themselves up in tinsel & glasse, gems & counterfeit imagery: but when thou hast rifled and discomposed them with enjoying their false beauties, and that they begin to go off, then behold them in their nakedness and wearinesse. See what a sigh and sorrow, what voluptates abeuntes fessas & pœnitentia plenas animis nostris natura subiecit, quo minus cupide repetantur. Senec.

naked

Ita venire Venus tristis abire solet.

naked unhandsom proportions and a filthy carkasse they discover; and the next time they counterfeit, remember what you have already discovered, and be no more abused. And I have known some wise persons have advised to cure the passions and longings of their children by letting them tast of every thing they passionately fancied: for they should be sure to finde lesse in it then they looked for; and the impatience of their being denied would be loosned and made slack; and when our wishings are no bigger then the thing deserves, and our usages of them according to our needs (which may be obtain'd by trying what they are, and what good they can do us) we shall finde in all pleasures so little entertainment, that the vanity of the possession will soon reprove the violence of the appetite. And if this permission be in innocent instances, it may be of good use: But *Solomon* tried it in all things, taking his fill of all pleasures: and soon grew weary of them all. The same thing we may do by reason which we do by experience, if either we will look upon pleasures as we are sure they will look when they go off, after their enjoyment, or if we will credit the experience of those men who have tasted them and loathed them.

3. Often consider, and contemplate the joyes of heaven, that when they have filled thy desires, which are the sails of the soul, thou mayest steer onely thither, and never more look back to *Sodom*. And when thy soul dwells above, and looks down upon the pleasures of the World, they seem like things at distance, little and contemptible, and men running

running after the satisfaction of their sottish appetites seem fooliſh as fiſhes, thouſands of them running after a rotten worme that covers a deadly hook; or at the beſt but like children with great noiſe purſuing a bubble riſing from a wallnut ſhell, which ends ſooner then the noiſe.

6. To this the example of Chriſt and his Apoſtles, of *Moſes* and all the Wiſe men of al ages of the world wil much help: who underſtanding how to diſtinguiſh good from evil, did chooſe a ſad and melancholy way to felicity, rather then the broad, pleaſant and eaſie path to folly and miſery.

But this is but the general. Its firſt particular is Temperance.

SECT. II.

Of Temperance in Eating and Drinking.

SObriety is the bridle of the paſſions of deſire, and Temperance is the bit and curb of that bridle, a reſtraint put into a mans mouth, a moderate uſe of meat and drink, ſo as may beſt conſiſt with our health, and may not hinder but help the works of the ſoul by its neceſſary ſupporting us, and miniſtring cheerfulneſſe and refreſhment.

Ἐγκράτεια] ἀπὸ τῆς ἐν χρήσει τροφῆς ὠφελούσης θυμόν.

Temperance conſiſts in the actions of the ſoul principally: for it is a grace that chooſes natural means in order to proper and natural and holy ends: It is exerciſed about eating and drinking, becauſe they are neceſſary: but there-

therefore it permits the use of them onely as they minister to lawful ends: It does not eate and drink for pleasure but for need, and for refreshment, which is a part or a degree of need. I deny not but eating & drinking *may be*, and in healthful bodies *alwayes is* with pleasure: because there is in nature no greater pleasure than that al the appetites which God hath made should be satisfied: and a man may choose a morsel that is pleasant, the lesse pleasant being rejected as being lesse useful, lest apt to nourish, or more agreeing with an infirm stomach, or when the day is festival, by order, or by a private joy. In all these cases it is permitted to receive a more free delight, and to designe it too, as the lesse principal: that is, that the chief reason why we choose the more delicious, be the serving that end for which such refreshments and choices are permitted. But when delight is the onely end and rests in it self: and dwells there long, then, eating and drinking is not a serving of God, but an inordinate action; because it is not in the way to that end whither God directed it. But the chusing of a delicate before a more ordinary dish is to be done as other humane actions are, in which there are no degrees and precise natural limits described but a latitude is indulged: it must be done moderately, prudently, and according to the accounts of wise, religious, and sober men; and then God who gave us such variety of creatures, & our choice to use which we will, may receive glory from our temperate use, and thanksgiving, and we may use them indifferently without scruple, and a making them to become snares to us, either by too licentious & studied use of them,

or

or too restrained and scrupulous fear of using them at al, but in such certain circumstances in which no man can be sure he is not mistaken.

But temperance in meat and drink is to be estimated by the following measures.

Measures of temperance in eating.

1. *Eat not before the time*, unless necessity, or charity, or any intervening accident which may make it reasonable and prudent, should happen. Remember it had almost cost *Jonathan* his life because he tasted a little hony before the sun went down, contrary to the Kings commandment; & although a great need which he had, excused him from the sin of gluttony, yet it is inexcusable when thou eatest before the usual time, and thrustest thy hand into the dish unseasonably, out of greedinese of the pleasure, and impatience of the delay.

2. *Eat not hastily and impatienty*, but with such decent and timely action, that your eating be a humane act, subject to deliberation and choice, and that you may consider in the eating: whereas he that eats hastily, cannot consider particularly of the circumstances, degrees, and little accidents and chances that happen in his meal; but may contract many little undecencies, and be suddenly surprised.

3. *Eat not delicately, or nicely* that is, be not troublesome to thy self or others in the choice of thy meats or the delicacy of thy sauces. *It* was imputed as a sin to the sons of *Israel*, that they lothed Manna and longed for flesh: *the quails stuck in their nostrils, and the wrath of God fell upon them.* And for the manner of dressing, the sons of *Eli* were noted of in-

indiscreet curiosity: they would not have the flesh boiled, but raw that they might *roast it with fire.* Not that it was a sin to eat it, or desire meat rosted, but that when it was appointed to be boil'd, they refused it; which declared an intemperate and a nice palate. It is lawful in all sences to comply with a weak and a nice stomach: but not with a nice and curious palate. When our health requires it, that ought to be provided for; but not so, our sensuality and intemperate longings. *Whatsoever is set before you, eat;* if it be provided for you, you may eat it be it never so delicate; and be it plain and common, so it be wholsom and fit for you, it must not be refus'd upon curiosity; for every degree of that is a degree of intemperance. Happy and innocent were the ages of our forefathers, who eat herbs and parched corn, and drank the pure stream, and broke their fast with nuts and roots; and when they were permitted flesh, eat it onely dressed with hunger and fire; and the first sauce they had was bitter herbs, and sometimes bread dipt in vineger. But in this circumstance, moderation is to be reckoned in proportion to the present customs, to the company, to education, and the judgement of honest and wise persons, and the necessities of nature.

Fœlix initium prior aet is contenta dulcibus arvis. Facileq; fera solebat jejunia sol. vere glande. Boeth. l. 1. de consol Arbuteos fœtus, montanaq; fragaleg. b nt.

4. Eat not too much: load neither thy stomach nor thy understanding. If thou sit at a bountiful table, be not greedy upon it, & say not there is much meat on it. Remember that a wicked Eye is an evil thing: & what is created more wicked then an eye? Therfore it weepeth upon every occasion. Stretch not thy hand whithersoever it looketh, & thrust it not with

with him into the dish. A very little is sufficient for a man well nurtured, and he fetcheth not his winde short upon his bed.

Signes and effects of Temperance.

We shall best know that we have the grace of temperance by the following signes, which are as so many arguments to engage us also upon its study and practise.

1. A temperate man is modest; greedinesse is unmannerly and rude. And this is intimated in the advice of the son of *Sirach*. *When thou sittest amongst many reach not thy hand out first of all. Leave off first for manners sake, and be not unsatiable lest thou offend.* * 2 Temperance is accompanied with gravity of deportment, greedyneſse is garish, and rejoyces loosely at the sight of dainties. * 3 Sound, but moderate sleep is its signe and its effect. *Sound sleep cometh of moderate eating: he riseth early and his wits are with him.* * 4. A spiritual joy and a devout prayer. 5. * A suppressed and seldom anger. * 6. A command of our thoughts and passions. * 7. A seldom returning and a never prevailing temptation. * 8. To which adde, that a temperate person is not curious of sawces and deliciousnesse. He thinks not much, and speaks not often of meat and drink; hath a healthful body, and long life, unlesse it be hindered by some other accident; whereas to gluttony, *the pain of watching and choler, the pangs of the belly* are continual company: And therefore *Stratonicus* said handsomely concerning the luxury of the *Rhodians*, 'They built houses as if they were immortal, but they feasted as if they meant to live but a little while. And *Antipater* by his reproach

Eccles 31. 17. 18.

Cicero vocat temperantiam ornatum vitæ, in quo decorum illud & honestum situm est.

Verse 22.

Ibid.

Plutarch. de cupid. divit.

proach of the old glutton *Demades* well expreſſed the baſeneſſe of this ſin, ſaying, that *Demades* now old and alwayes a glutton, was like a ſpent ſacrifice, nothing left of him but his belly and his tongue, all the man beſides, is gone.

Of Drunkenneſſe.

But I deſire that it be obſerved; that becauſe intemperance in eating is not ſo ſoon perceived by others as immoderate drinking, and the outward viſible effects of it are not either ſo notorious or ſo ridiculous, therefore gluttony is not of ſo great diſ-reputation amongſt men as drunkenneſs: yet according to its degree it puts on the greatneſs of the ſin before God, and is moſt ſtrictly to be attended to, leſt we be ſurprized by our ſecurity and want of diligence; and the intemperance is alike criminal in both, according as the affections are either to the meat or drink. Gluttony is more uncharitable to the body, and drunkenneſs to the ſoul, or the underſtanding part of man; and therefore in Scripture is more frequently forbidden and declaimed againſt, then the other: and ſobriety hath by uſe obtained to ſignifie Temperance in drinking.

Drunkenneſſe is an immoderate affection & uſe of drink. That I call immoderate, that is beſides or beyond that order of good things for which God hath given us the uſe of drink. The ends are; digeſtion of our meat, cheerfulneſſe and refreſhment of our ſpirits, or any end of health; *beſides* which, if we go, or at any time *beyond* it, it is inordinate and criminal, it is the vice of drunkenneſſe. It is forbid-

den

den by our blessed Saviour in these words. [*Take heed to your selves lest at any time your hearts be overcharged with surfetting and drunkennesse.*] *Surfetting*, that is the evil effects, the sottishness and remaining stupidity of habitual, or of the last nights *drunkennesse*. For Christ forbids both the actual and habitual intemperance; not onely the effect of it, but also the affection to it: for in both there is sin. He that drinks but little, if that little makes him drunk, and if he know beforehand his own infirmity, is guilty of *surfetting*, not of *drunkennesse*. But he that drinks much and is strong to bear it, and is not deprived of his reason violently, is guilty of the sin of *drunkennesse*. It is a sin not to prevent such uncharitable effects upon the body and understanding: And therefore a man that loves not the drink is guilty of *surfetting*: if he does not watch to prevent the evil effect: but it is a sin, and the greater of the two, inordinately to love or to use the drink, though the *surfetting*, or violence do not follow. Good therefore is the counsel of the son of *Syrach*: *Shew not thy valiantnesse in wine; for wine hath destroyed many.*

Luke 21. 34

Κραπάλη ἀπὸ ὀφθαλμίας· aut ἀπὸ χθὲς ὀινοποσίας. *Schol. in Aristoph.*

Idem fere apud Plutarch. vinolentia animi quam iam remissionem & levitatem, ebrietas futilitatem significat. *Plutarch. de garrul.*

Eccles. 31. 25.

Evil consequents to drunkennesse.

The evils and sad consequents of drunkennesse (the consideration of which are so many arguments to avoid the sin) are to this sence reckoned by the writers of holy Scripture, and other wise personages of the world. 1. It causeth woes and mischief, wounds and sorrow, sin and shame *; it maketh bitternesse

Prov. 23. 29. Eccles. 31. 29.

* Multa faciunt ebrii quæ potest ebrius is pudet. Seneca.

of spirit, brawling and quarrelling, it encreaseth rage and lesseneth strength, it maketh red eyes, and a loose and babling tongue. 2. It particularly ministers to lust, and yet disables the body; so that in effect it makes a man wanton as a Satyr, and impotent as age: And *Solomon* in enumerating the evils of this vice addes this to the account: *Thine eyes shall behold strange women; and thy heart shall utter perverse things*: as if the drunkard were onely desire, and then impatience, muttering and enjoying like an Eunuch imbracing a woman. 3. It besots and hinders the actions of the understanding, making a man brutish in his passions, and a fool in his reason; and differs nothing from madnesse, but that it is voluntary, and so is an equal evil in nature, and a worse in manners. 4. it takes off all the guards, and lets loose the reins of all those evils to which a man is by his nature, or by his evil customes inclined, and from which he is restrained by reason and severe principles. Drunkennesse calls off the Watchmen from their towers, and then all the evils that can proceed from a loose heart, and an untied tongue, and a dissolute spirit, and an ungarded, unlimited will, all that we may put upon the accounts of drunkennesse. 5. It extinguisheth and quenches the Spirit of God: for no man can be filled with the Spirit of God and with wine at the same time: And therefore S. *Paul* makes them exclusive of each other. *Be not drunk with wine wherein is excesse, but be filled with the Spirit*: And since *Josephs* cup was put into *Benjamins* sack, no man hath

Prov. 23. 33.

Ephes. 5. 18.

Insaniæ comes est ira, contubernalis ebrietas. Plutarch.
Corpus onustum
Hesternis vitiis animum quo que p ægravat.
Ebrietas est voluntaria insania. Senec.

hath a divining goblet. 6. It opens all the Sanctuaries of Nature, and discovers the nakedness of the soul, all its weaknesses and follies; it multiplies sins and discovers them; it makes a man uncapable of being a private friend, or a publick Counseller. 7. It taketh a mans soul into slavery and imprisonment more then any vice whatsoever, because it disarms a man of all his reason and his wisdom, whereby he might be cured, and therefore commonly it grows upon him with age: a drunkard being still more a Fool and lesse a Man. I need not adde any sad examples, since all story and all ages have too many of them. *Amnon* was slain by his brother *Absalom*, when he was warm and high with wine. *Simon* the High Priest and two of his sons were slain by their brother at a drunken feast. *Holofernes* was drunk when *Judith* slew him: and all the great things that *Daniel* spake of *Alexander* were drowned with the surfet of one nights intemperance: and the drunkenness of *Noah* and *Lot* are upon record to eternal ages, that in those early instances, and righteous persons and lesse criminal drunkenesse then is that of Christians in this period of the world, God might shew, that very great evils are prepared to punish this vice; no lesse then shame and slavery, and incest, the first upon *Noah*, the second upon one of his sons, and the third in the person of *Lot*.

Prov. 31. 4. οὐκ ἔστιν βασιλεῦσιν ἀλλ' ἢ πεῖν, οὐκ ἔστιν ἄρχουσιν ἐγκρατῆ ποιεῖσθαι. *Philem.*

Alexandrum intemperantia bibendi & ille Herculanus ac Pitheus Schyphus perdidit.

Signes of Drunkennesse.

But if it be enquired concerning the periods and distinct significations of this crime, and when a man is said to be drunk? To this I answer, That drunkennesse is in the same

manner to be judged as ſickneſſe. As every illneſſe or violence done to health in every part of its continuance is a part or degree of ſickneſs: ſo is every going off from our natural and common temper and our uſual ſeverity of behaviour, a degree of drunkenneſſe. He is not onely drunk that can drink no more; for few are ſo; but he hath ſinned in a degree of drunkenneſs who hath done any thing towards it beyond his proper meaſure. But its parts and periods are uſually thus reckoned. 1. Apiſh geſtures. 2. Much talking. 3. Immoderate laughing. 4. Dulneſſe of ſenſe. 5. Scurrility, that is, wanton or jeering, or abuſive language. 6. An uſeleſſe underſtanding. 7. Stupid ſleep. 8. Epilepſies, or fallings, and reelings and beaſtly vomitings. The leaſt of theſe, even when the tongue begins to be untyed, is a degree of drunkenneſſe.

But that we may avoid the ſin of intemperance in meats and drinks, beſides the former rules of meaſures, theſe counſels alſo may be uſeful.

Rules for obtaining Temperance.

1. Be not often preſent at feaſts, nor at all in diſſolute company, when it may be avoided; for variety of pleaſing objects ſteals away the heart of man: and company is either violent or enticing; and we are weak or complying, or perhaps deſirous enough to be abuſed. But if you be unavoidably or indiſcreetly engaged, let not miſtaken civility or good nature engage thee, either to the temptation of ſtaying (if thou underſtandeſt thy weakneſſe) or the ſin of drinking inordinately.

2. Be

2. Be severe in your judgement concerning your proportions, and let no occasion make you enlarge far beyond your ordinary. For a man is surprized by parts; and while he thinks one glasse more will not make him drunk, that one glasse hath disabled him from well discerning his present condition and neighbour danger: *while men think themselves wise they become fools*: they think they shall taste the aconite and not dye, or crown their heads with juice of poppy and not be drowsie; and if they drink off the whole vintage, still they think they can swallow another goblet. * But remember this, when ever you begin to confider whether you may safely take one draught more, it is then high time to give over: let that be accounted a signe late enough to break off: for every reason to doubt is a sufficient reason to part the company.

Sen. ep. 83. Chi ha bevuto tutto il mare può bere anche un fiasco.

3. Come not to table but when thy need invites thee: and if thou beest in health leave something of thy Appetite unfilled, something of thy natural heat unimployed, that it may secure thy digestion, and serve other needs of nature or the spirit.

4. Propound to thy self (if thou beest in a capacity) a constant rule of living, of eating and drinking; which though it may not be fit to observe scrupulously, lest it become a snare to thy conscience, or indanger thy health upon every accidental violence: yet let not thy rule be broken often nor much, but upon great necessity and in small degrees.

5. Never urge any man to eat or drink beyond his own limits, and his own desires. He that does otherwise is drunk with his brothers surfet, and reels and fals with his in-

Nil interest fecerit an sciens illud faciat. Senec.

temperance, that is, the ſin of drunkenneſſe is upon both their ſcores, they both lye wallowing in the guilt.

6. Uſe S. *Pauls* inſtruments of Sobriety. *Let us who are of the day be ſober, putting on the breſtplate of faith and love, and for an helmet the hope of ſalvation.* Faith, Hope, and Charity are the beſt weapons in the world to fight againſt intemperance. The faith of the Mahometans forbids them to drink wine, and they abſtain religiouſly, as the ſons of *Rechab*: and the faith of Chriſt forbids drunkenneſs to us; and therefore is infinitely more powerful to ſuppreſſe this vice, when we remember that *we are Chriſtians*, & to abſtain from drunkenneſs and gluttony is part of the Faith and Diſcipline of Jeſus, and that with theſe vices, neither our love to God, nor our hopes of Heaven can poſſibly conſiſt; and therefore when theſe enter the heart, the other goes out at the mouth: for this is the Devil that is caſt out by faſting and prayer, which are the proper actions of theſe graces.

7. As a purſuance of this rule, it is a good advice, that as we begin and end all our times of eating with prayer and thankſgiving: ſo at the meal we remove and carry up our minde and Spirit to the Celeſtiall table, often thinking of it, and often deſiring it; that by enkindling thy deſire to heavenly banquets, thou mayeſt be indifferent and leſſe paſſionate for the Earthly.

8. Mingle diſcourſes pious, or in ſome ſence profitable, and in all ſences charitable and innocent, with thy meal, as occaſion is miniſtred.

9. Let

9. Let your drink ſo ſerve your meat, as your meat doth your health; that it be apt to convey and digeſt it, and refreſh the ſpirits; but let it never go beyond ſuch a refreſhment as may a little lighten the preſent load of a ſad or troubled ſpirit; never to inconvenience, lightneſſe, ſottiſhneſſe, vanity, or intemperance: and know that the looſing the bands of the tongue, and the very firſt diſſolution of its duty, is one degree of the intemperance.

10. In all caſes be careful that you be not brought under the power of ſuch things which otherwiſe are lawful enough in the uſe. *All things are lawful for me, but I will not be brought under the power of any thing*, ſaid Saint *Paul*. And to be perpetually longing, and impatiently deſirous of any thing, ſo that a man cannot abſtain from it, is to loſe a mans liberty, and to become a ſervant of meat and drink, or *ſmoke*: And I wiſh this laſt inſtance were more conſidered by perſons who little ſuſpect themſelves guilty of intemperance, though their deſires are ſtrong and impatient, and the uſe of it perpetual and unreaſonable to all purpoſes, but that they have made it habitual, and neceſſary as intemperance it ſelf is made to ſome men.

11. Uſe thoſe advices which are preſcribed as inſtruments to ſuppreſſe voluptuouſneſſe in the foregoing Section.

Of Chastity.

Reader stay, and reade not the advices of the following Section, unlesse thou hast a chaste spirit, or desirest to be chaste, or at least, art apt to consider whether you ought or no. For there are some spirits so Atheistical, & some so wholly possessed with a spirit of uncleanesse, that they turn the most prudent and chaste discourses into dirt and filthy apprehensions: like cholerick stomacks changing their very Cordials and Medicines into bitternesse; and in a literal sense *turning the grace of God into wantonnesse*: They study cases of conscience in the matter of carnal sins, not to avoid, but to learn wayes how to offend God and pollute their own spirits: and search their houses with a Sun-beam, that they may be instructed in all the corners of nastinesse. I have used all the care I could, in the following periods, that I might neither be wanting to assist those that need it, nor yet minister any occasion of fancy or vainer thoughts to those that need them not. If any man will snatch the pure taper from my hand, and hold it to the Devil, he will onely burn his own fingers, but shall not rob me of the reward of my care and good intention, since I have taken heed how to expresse the following duties, and given him caution how to reade them.

CHastity is that duty which was mystically intended by God in the Law of Circumcision. It is the circumcision of the heart,

heart, the cutting off *all superfluity of naughtinesse*, and a suppression of all irregular desires in the matter of sensual or carnal pleasure. I call all desires irregular and sinful that are not sanctified: 1. By the holy institution or by being within the protection of marriage. 2. By being within the order of nature. 3. By being within the moderation of Christian modesty. *Against the first* are, fornication, adultery, and all voluntary pollutions of either sex. *Against the second* are all unnatural lusts, and incestuous mixtures. *Against the third* is all immoderate use of permitted beds, concerning which, judgement is to be made as concerning meats and drinks; there being no certain degree of frequency or intension prescribed to all persons, but it is to be ruled as the other actions of a man, by proportion to the end, by the dignity of the person in the honour and severity of being a Christian, and by other circumstances, of which I am to give account.

Chastity is that grace which forbids and restrains all these, keeping the body and soul pure in that state in which it is placed by God, whether of the single or of the married life. Concerning which our duty is thus described by S. *Paul.* [*For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possesse his vessel in sanctification and honour: Not in the lust of concupiscence, even as the Gentiles which know not God.* 1 *Thes.* 3 4,5.

Chastity is either *abstinence* or *continence*. *Abstinence* is that of Virgins or Widows: *Continence* of married persons. *Chaste marriages* are honourable and pleasing to God: *Widowhood*

is pitiable in its solitarinesse and losse, but amiable and comely when it is adorned with gravity and purity, and not sullied with remembrances of the passed license, nor with present desires of returning to a second bed. But *Virginity* is a life of Angels, the enamel of the soul, the huge advantage of Religion, the great opportunity for the retirements of devotion: and being empty of cares, it is full of prayers: being unmingled with the world, it is apt to converse with God: and by not feeling the warmth of a too forward and indulgent nature, flames out with holy fires, till it be burning like the Cherubim and the most extasied order of holy and unpolluted Spirits.

Virginitas est in carne corruptibili incorruptionis perpetua meditatio. S. Aug. l. de virg. c. 13.

Natural virginity of it self is not a state more acceptable to God: but that which is chosen and voluntary in order to the conveniencies of Religion and separation from worldly incombrances, is therefore better then the married life; not that it is more holy, but that it is a freedom from cares, an opportunity to spend more time in spiritual imployments; it is not allayed with businesses and attendances upon lower affairs: and if it be a chosen condition to these ends; it containeth in it a victory over lusts, and greater desires of Religion and self-denial, and therefore is more excellent then the married life, in that degree in which it hath greater religion, and a greater mortification, a lesse satisfaction of natural desires, and a greater fulnesse of the spiritual: and just so is to expect that little coronet or special reward which God hath prepared (extraordinary and besides the great Crown of all faithful souls) for those

who

who have not defiled themselves with women, but follow the Virgin *Lamb for ever.* Apoc. 14. 4.

But some married persons even in their marriage do better please God then some Virgins in their state of virginity: They by giving great example of conjugal affection, by preserving their faith unbroken, by educating children in the fear of God, by patience and contentednesse, and holy thoughts, and the exercise of vertues proper to that state, do not onely please God, but do it in a higher degree then those virgins whose piety is not answerable to their great opportunities and advantages. Isay 56. 45.

However, married persons, and Widows, and Virgins are all servants of God & coheirs in the inheritance of Jesus, if they live within the restraints & laws of their particular estate, chastely, temperately, justly, and religiously.

The evil consequents of Uncleanness.

The blessings and proper effects of chastity we shall best understand by reckoning the evils of uncleanness and carnality.

1. Uncleanness of all vices is the most shameful. *The eye of the adulterer waiteth for the twilight, saying; No eye shall see me: and disguiseth his face. In the dark they dig through houses which they had marked for themselves in the day time: they know not the light: for the morning is to them as the shadow of death. He is swift as the waters; their portion is cursed in the earth, he beholdeth not the way of the vineyards.* Shame is the eldest daughter of Uncleanness. Prov. 6. 23. Job 24. 15. ἀπὸ πάντα.

2. The appetites of uncleanness are full of cares and trouble, and its fruition is sorrow & repentance. *The way of the adulterer is hedged with* Hos. 6. 6.

Appetitus fornicationis anxietas est: sanctas vero pœnitentia. S. Hieron.

with thorns: full of fears and jealousies, burning desires and impatient waitings, tediousnesse of delay, and sufferance of affronts, and amazements of discovery.

3. Most of its kindes are of that condition, that they involve the ruine of two souls: and he that is a fornicatour or adulterous, steals the soul as well as dishonours the body of his Neighbour: and so it becomes like the sin of falling *Lucifer*, who brought a part of the stars with his tail from Heaven.

4. Of al carnal sins it is that alone which the Devil takes delight to imitate & counterfeit; communicating with Witches and impure persons in no corporal act, but in this onely.

1 Cor 6.18. 5. Uncleanneſſe with all its kinds is a vice which hath a professed enmity against the body. *Every sin which a man doth is without the body, but he that committeth fornication sinneth against his own body.*

φθαρτικὴ τῶν ἀρχῶν. 6. Uncleanneſſe is hugely contrary to the Spirit of Government by embasing the spirit of a man, making it effeminate, sneaking, soft, and foolish without courage, without confidence. *David* felt this after his folly with *Bathsheba*: he fell to unkingly arts and stratagems to hide the crime, and he did nothing but increase it; and remained timorous and poor spirited, til he prayed to God once more to establish him with a free and a *Princely spirit*. And no superiour dare strictly observe discipline upon his charge, if he hath let himself loose to the *shame of incontinence*.

Spiritu principali me confirma. Psa. 51.

7. The Gospel hath added two arguments against uncleanneſs which were never before used, nor indeed could be, since GOD hath given the holy Spirit to them that are baptized, and rightly confirmed, and entered in-

to covenant with him, our bodies are made temples of the holy Ghost in which he dwels: and therefore uncleanneſſe is Sacriledge and defiles a Temple. It is S. *Pauls* argument, [*Know ye not that your body is the Temple of the holy Ghost?*] and [*He that defiles a Temple, him will God destroy.* Therefore *Glorifie God in your bodies*, that is, *flee fornication.*] 1 Cor. 6. 19. 1 Cor. 3. 17.

To which for the likeneſſe of the argument adde, *That our bodies are members of Christ*, and therefore *God forbid* that we ſhould *take the members of Christ and make them members of a harlot.* So that uncleanneſſe diſhonours Chriſt, and diſhonours the holy Spirit: it is a ſin againſt God, and in this ſence a ſin againſt the Holy Ghoſt.

8. The next ſpecial argument which the Goſpel miniſters eſpecially againſt adultery, and for preſervation of the purity of marriage, is that [Marriage is by Chriſt hallowed into a myſtery, to ſignifie the Sacramental and myſtical union of Chriſt and his Church. He therefore that breaks this knot, which the Church and their mutual faith hath tyed, and Chriſt hath knit up into a myſtery, diſhonours a great rite of Chriſtianity, of high, ſpiritual and excellent ſignification. Ephes. 5. 32

9. S. *Gregory* reckons uncleanneſſe to be the parent of theſe monſters: Blindnes of minde, inconſideration, precipitancy or giddineſſe in actions, ſelf love, hatred of God, love of the preſent pleaſures, a deſpite or deſpair of the joyes of religion here, and of Heaven hereafter. Whereas a pure minde in a chaſt body is the Mother of wiſdom and deliberations, ſober counſels, and ingenuous actions, open deportment and ſweet carriage, Moral. 31.

carriage, ſincere principles, and unprejudicate underſtanding, love of God, and ſelf-denyall, peace and confidence, holy prayers and ſpiritual comfort, and a pleaſure of Spirit infinitely greater then the ſottiſh and beaſtly pleaſures of unchaſtity. *For to overcome pleaſure is the greateſt pleaſure, and no victory is greater then that which is gotten over our luſts and filthy inclinations.*

S. Cyprian de bono pudicitiæ.

10 Adde to all theſe, the publick diſhoneſty and diſ-reputation that all the Nations of the world have caſt upon adulterous and unhallowed embraces. *Abimelech* to the men of *Gerar* made it death to meddle with the wife of *Iſaac*: and *Judah* condemned *Thamar* to be burnt for her adulterous conception: and God, beſides the Law made to put the adulterous perſon to death, did conſtitute a ſetled and conſtant miracle to diſcover the adulterey of a ſuſpected woman, that her bowels ſhould burſt with drinking the waters of Jealouſie. The Egyptian Law was to cut off the noſe of the adultereſs, and the offending part of the adulterer. The Locrians put out the adulterers both eyes. The Germanes (as *Tacitus* reports) placed the Adultereſſe amidſt her kinred naked, and ſhaved her head, and cauſed her husband to beat her with clubs through the city. The Gortinæans crowned the man with wool to ſhame him for his effeminacy: and the *C*umani cauſed the woman to ride upon an aſſe naked and hooted at: and for ever after called her by an appellative of ſcorn [A rider upon the aſſe] All nations barbarous and civil agreeing in their general deſigne of rooting ſo diſhoneſt and ſhamefull vice from under heaven.

Num. 5. 14.

Ονοβάτης.

The

The middle † ages of the Church were not pleased that the Adultereſſe ſhould be put to death: but in the primitive ages the * civil Lawes by which Chriſtians were then governed, gave leave to the wronged husband to kill his adulterous wife, if he took her in the fact: but becauſe it was a priviledge indulg'd to men, rather than a direct deteſtation of the crime, a conſideration of the injury rather then of the uncleanneſſe, therefore it was ſoon altered: but yet hath cauſed an inquiry, *whether is worſe, the Adultery of the man or the woman.*

† Concil. Tribur. c. 46. Concil. Aurel. 1. ſub Clodoveo. * Cod. de adulteriis. ad legem Julium. l. 1. & Cod. Theod. de adulteriis & Placuit.

The reſolution of which caſe in order to our preſent affair, is thus, *In reſpect of the perſon*, the fault is greater in a man then in a woman, who is of a more plyant and eaſie ſpirit, and weaker underſtanding, and hath nothing to ſupply the unequal ſtrengths of men, but the defenſative of a paſſive nature and armour of modeſty, which is the natural ornament of that ſex. *And it is unjuſt that the man ſhould demand chaſtity and ſeverity from his wife, which himſelf will not obſerve towards her*, ſaid the good Emperour *Antonius*: It is as if the man ſhould perſwade his wife to fight againſt thoſe enemies to which he had yeelded himſelf a priſoner. 2. *In reſpect of the effects and evil conſequents*, the adultery of the woman is worſe, as bringing baſtardy into a family, and diſinheriſons or great injuries to the Lawfull children, and infinite violations of peace, and murders, and divorces, and all the effects of rage and madneſſe. 3. But in reſpect of the crime, and as relating to God they are equal, intolerable, and damnable: And the Church anciently refuſed to admit

Apud Aug. de adulter conjug. Plut. conjug. præcept.

admit such persons to the holy Communion, untill they had done seven yeers penances in fasting, in sackcloth, in severe inflictions and instruments of chastity and sorrow, according to the discipline of those ages.

Acts of chastity in general.

The actions and proper offices of the grace of chastity in general are these.

1. *To resist all unchast thoughts*; at no hand entertaining pleasure in the unfruitful fancies and remembrances of uncleanness; although no definite desire or resolution be entertained.

2. *At no hand to entertain any desire*, or any phantastick, imaginative loves, though by shame or disability, or other circumstances they be restrained from act.

....Caſſo ſaltem delectamine, amare quod potiri non licet Poeta.

Parellas luxuriæ oculos dixit Iſidorus,

αἰλιγιδόνας ἀνδρώπων, alius quidam.

Time videre, unde poſsis cadere, & noli fieri perverſa ſimplicitate ſecurus, S. Aug.

3. *To have a chast eye and hand*: for it is all one with what part to the body we commit a dulterry: & if a man lets his eye loose, and enjoyes the lust of that, he is an adulterer. *Look not upon a woman to lust after her.* And supposing all the other members restrained, yet if the eye be permitted to lust, the man can no otherwise be called chast, that he can be called severe and mortified, that sits al day seeing playes and revellings, and out of greedinesse to fill his eye, neglects his belly: There are some vessels, which if you offer to lift by the belly or bottom, you cannot stir them, but are soon removed if you take them by the ears. It matters not with which of your members you are taken and carried off from your duty and severity.

4. *To have a heart and minde chast and pure*: that

that is, deteſting all uncleanneſſe; diſliking all its motions, paſt actions, circumſtances, likeneſſes, diſcourſes: and this ought to be the chaſtity of Virgins and Widows, of old perſons and Eunuchs eſpecially, and generally of all men according to their own ſeveral neceſſities.

5. *To Diſcourſe chaſtly and purely,* *with great care declining all undecencies of language, chaſtening the tongue, and reſtraining it with grace, as vapours of wine are reſtrained with a bunch of myrthe.

Sp. Minucius Pontifex Poſthumium monuit, ne verbis vitæ caſtimoniam non æquantibus uteretur Plutarch. de cap. animæ utilit.

6. *To diſapprove by an after act all involuntary and natural pollutions*: for if a man delights in having ſuffered any natural pollution, and with pleaſure remember it, he chooſes that which was in it ſelf involuntary: and that which being natural was innocent, becoming voluntary is made ſinful.

7. They that have performed theſe duties and parts of Chaſtity, will certainly abſtain from all exteriour actions of uncleanneſſe: thoſe noon-day and mid-night Devils, thoſe lawleſſe and ungodly worſhippings of ſhame and uncleanneſſe; whoſe birth is in trouble, whoſe growth is in folly, and whoſe end is in ſhame.

But beſides theſe general acts of Chaſtity which are common to all ſtates of men and women, there are ſome few things proper to the ſeverals.

Acts of virginal Chaſtity.

1. Virgins muſt remember that the virginity of the body is onely excellent in order to the purity of the ſoul: who therfore muſt conſider, that ſince they are in ſome meaſure in a condition like that of angels, it is their duty

to

to ſpend much of their time in Angelical imployment: for in the ſame degree that Virgins live more ſpiritually then other perſons, in the ſame degree is their virginity a more excellent ſtate: But elſe it is no better then that of involuntary or conſtrained Eunuches; a miſery and a trouble, or elſe a mere privation, as much without excellency as without mixture.

2. Virgins muſt contend for a ſingular modeſty; whoſe firſt part muſt be an ignorance in the diſtinction of ſexes, or their proper inſtruments: or if they accidentally be inſtructed in that, it muſt be ſupplied with an inadvertency or neglect of all thoughrs and remembrances of ſuch difference: and the following parts of it, muſt be pious and chaſt thoughts, holy language, and modeſt carriage.

3. Virgins muſt be retired and unpublick: for all freedom and looſeneſſe of ſociety is violence done to virginity; not in its natural but in its moral capacity: that is, it looſes part of its ſeverity, ſtrictneſſe and opportunity of advantages by publiſhing that perſon, whoſe work is religion, whoſe company is Angels, whoſe thoughts muſt dwell in heaven, and ſeparate from all mixtures of the world.

4 Virgins have a peculiar obligation to charity: for this is the virginity of the ſoul as purity, and integrity, and ſeparation is of the body, which doctrine we are taught by Saint *Peter*. *Seeing ye have purified your ſouls in obeying the truth through the ſpirit unto unfained love of the brethren: ſee that ye love one another with a pure heart fervently.* For a Virgin that conſecrates her body to God

1 Pet. 1 22.

God, and pollutes her spirit with rage, or impatience, or inordinate anger, gives him what he most hates, a most foul and defiled soul.

5. These rules are necessary for Virgins that offer that state to God, and mean not to enter into the state of marriage: for they that onely wait the opportunity of a convenient change, are to steer themselves by the general rules of Chastity.

Rules for Widows or vidual Chastity.

For Widows, the sontinel of whose desires hath been opened by the former permissions of the marriage-bed, they must remember.

1. That God hath now restrain d the former license, bound up their eyes, and shut up their heart into a narrower compasse, and hath given them sorrow to be a bridle to their desires. A Widow must be a mourner; and she that is not, cannot so well secure the chastity of her proper state.

2. It is against publick honesty to marry another man so long as she is with childe by her former husband: and of the same fame it is in a lesser proportion, to marry within the yeer of mourning: but anciently it was infamous for her to marry, till by common account the body was dissolved into its first principle of earth.

3. A widow must restrain her memory and her fancy: not recalling or recounting her former permissions and freer licenses with any present delight: for then she opens that sluce which her Husbands death and her own sorrow have shut up.

4. A Widow that desires her widowhood should be a state pleasing to God, must spend her

her time as devoted virgins ſhould, in faſtings and prayers, and charity.

5. A Widow muſt forbid her ſelf to uſe thoſe temporal ſolaces, which in her former eſtate were innocent, but now are dangerous.

Rules for married perſons, or matrimonial chaſtity.

Niſi fundamenta ſtirpis jacta ſint probe. Miſeros neceſſe eſt eſſe deinceps poſteros. Eurip.

Concerning married perſons; beſides the keeping of their mutual faith *, and contract with each other, theſe particulars are uſeful to be obſerved.

1. Although their mutual endearments are ſafe within the protection of marriage, yet they that have Wives or Huſbands muſt be as though they had them not; that is, they muſt have an affection greater to each other then they have to any perſon in the world, but not greater then they have to God: but that they be ready to part with all intereſt in each others perſons rather than ſin againſt God.

Non debemus eodem amico uti & adulare: nec eadem ut uxore & ſcorto. Plut. conjug. præcept.

2. In their permiſſions and licenſe they muſt be ſure to obſerve the order of Nature, and the ends of God. *He is an ill husband that uſes his Wife as a man treats a Harlot*, having no other end but pleaſure. Concerning which our beſt rule is, that although in this, as in eating and drinking there is an appetite to be ſatisfied, which cannot be done without pleaſing that deſire, yet ſince that deſire and ſatisfaction was intended by Nature for other ends, they ſhould never be ſeparate from thoſe ends, but alwayes be joyned with all or one of theſe ends; *with the deſire of children, or to avoid fornication, or to lighten and eaſe the cares and ſadneſſes of houſhold affairs, or to endear each other*: but never with a purpoſe either in act or deſire to ſeparate the

ſenſuality

sensuality from these ends which hallow it. *Onan* did separate his act from its proper end, and so ordered his embraces that his Wife should not conceive, and God punished him.

3. Married persons must keep such modesty and decency of treating each other, that they never force themselves into high and violent lusts, with arts and misbecoming devices: always remembring that those mixtures are most innocent which are *most simple*, and *most natural*, *most orderly and most safe*.

Non recte fit ab Herodoto dictum simul cum tunica mulierem verecundiam exuere. Quae nuda est posita veste, verecundiam ejus loco induit, maximaque verecundia conjuges tessera maximi invicem amoris utuntur. Plut. con. jug. precept.

4. It is a duty of matrimonial chastity to be restrained & temperate in the use of their lawful pleasures: concerning which although no universal Rule can antecedently be given to all persons any more then to all bodies one proportion of meat and drink: yet married persons are to estimate the degree of their license according to the following proportions. * 1. That it be moderate so as to consist with health. * 2. That it be so order'd as not to be too expensive of time, that precious opportunity of working out our salvation. * 3. That when duty is demanded it be always payed (so far as is in our powers and election) according to the foregoing measures. *4 That it be with a temperate affection, without violent transporting desires, or too sensuall applications. Concerning which a man is to make judgement by proportion to other actions, and the severities of his religion, and the sentences of sober and wise persons. For it is a sad truth, that many married persons thinking that the floodgates of liberty are set wide open without measures or restraints (so they sail in that channel) have

felt

felt the final rewards of intemperance and lust, by their unlawful using of lawful permissions. Onely let each of them be temperate, and both of them be modest. *Socrates* was wont to say, that those women to whom Nature had not been indulgent in good features and colours, should make it up themselves with excellent manners, and those who were beautiful and comely, should be careful that so fair a body be not polluted with unhandsome usages. To which *Plutarch* addes, that a wife, if she be unhandsome, should consider, how extreamly ugly she should be, if she wanted modesty: but if she be handsome, let her think how gracious that beauty would be if she superadds chastity.

De conjug. praecept.

5 Married persons by consent are to abstain from their mutual entertainments at solemn times of devotion: not as a duty of itself necessary, but as being the most proper act of purity which in their condition they can present to God: and being a good advantage for attending their preparation to the solemn duty, and their demeanour in it. It is S. *Pauls* counsel, that *by consent for a time they should abstain, that they may give themselves to fasting and prayer.* And though when Christians did receive the holy Communion every day, it is certain they did not abstain, but had children; yet when the Communion was more seldom, they did with religion abstain from the marriage-bed during the time of their so-

1 Cor. 7. 5.

Hoc etiam ex more Christianorum. Tertul. Suadens fœminis Christianis ne Paganis nubant · ait: Quis denique solennibus Paschæ ab noctantem securus sustinebit? Tertul. ad uxor. 2. l. Et ex more etiam Gentilium Plaut. sympos 3. q. 6. Nobis autem si legem civitatis recte colimus cavendum est, ne ad templa & sacrificia accedamus. Plutarch. lo ante re venerea usi. Itaque expedit nocte et somno interjecto, justoque intervallo adhibito, mundos rursum quasi de integro, et ad novum diem novos orientes (ut ait Democritus) surgere.

Jeru

lemn preparatory devotions, as anciently they did from eating and drinking till the solemnity of the day was past.

6. It were well if married persons would in their penitential prayers, and in their general confessions suspect themselves, and accordingly ask a general pardon for all their undecencies and more passionate applications of themselves in the offices of mariage: that what is lawful and honourable in its kinde may not be sullied with imperfect circumstances; or if it be, it may be made clean again by the interruption and recallings of such a repentance of which such uncertain parts of action are capable.

But because of al the dangers of a Christian, none more pressing and troublesome then the temptations to lust, no enemy more dangerous then that of the flesh, no accounts greater then what we have to reckon for at the audit of Concupiscence, therefore it concerns all that would be safe from this death to arme themselves by the following rules to prevent, or to cure all the wounds of our flesh made by the poisoned arrows of Lust.

Remedies against uncleanesse

1. When a temptation of lusts assaults thee, do not resist it by heaping up arguments against it and disputing with it, considering its offers, and its danger, but *flee from it*, that is, think not at all of it; lay aside all consideration concerning it, and turn away from it, by any severe and laudable thought or businesse. S. *Hierome* very wittily reproves the Gentile superstition, who pictured the Virgin Deityes armed

Contra libidinis impetum apprehende fugam si vis obtinere victoriam. S. Aug. Nella guerrad. amoe chi fuge vince.

armed with a shield and lance, as if chastity could not be defended without war and direct contention. No; this enemy is to be treated otherwise. If you hear it speak, though but to dispute with it, it ruines you; and the very arguments you go about to answer, leave a relish upon the tongue. A man may be burned if he goes neer the fire, though but to quench his house; and by handling pitch, though but to draw it from your cloths, you defile your fingers.

2 Avoid *idleness*, and fill up all the spaces of thy time with severe and useful imployment: for lust usually creepes in at those emptinesses, where the soul is unimployed and the body is at ease. For no easy, healthful, and idle person was ever chast, if he could be tempted. But of all imployments, *bodly labour* is most useful and of greatest benefit for the driving away this Devil.

3 Give no entertainment to the *beginnings*, the *first motions* and secret whispers of the spirit of impurity. For if you totally suppress it, it dyes: if you permit the furnace to breath its smoke and flame out at any vent, it will rage to the consumption of the whole. This cockatrice is sooneſt crushed in the shell, but if it growes, it turnes to a serpent, and a Dragon, and a Devil.

4. *Corporal mortification* and hard usages of our body hath by all ages of the Church been an approved remedy against the spirit of fornication. A spare diet, and a thin course table, seldome refreshment, frequent fasts, not violent and interrupted with returns to ordinary feeding, but constanly little, unpleasant, of wholesome by-

but sparing nourishment: For by such cutting off the provisions of victual wee shall weaken the strengths of our Enemy. To which if we adde, lyings upon the ground, painful postures in prayer, reciting our devotions with our armes extended at full length, like *Moses* praying against *Amalek*, or our blessed Saviour hanging upon his painful bed of sorrows, the Crosse; and (if the lust be upon us and sharply tempting) by inflicting any smart to overthrow the strongest passion by the most violent pain, we shall finde great ease for the present, and the resolution and apt sufferance against the future danger. And this was Saint *Pauls* remedy, *I bring my body under*; he used some rudenesses towards it. But it was a great nobleness of chastity which S. *Hierome* reports of a Son of the King of *Nicomedia*, who being tempted upon flowers and a perfumed bed with a soft violence, but yet tied down to the temptation; and sollicited with circumstances of Asian luxury by an impure Curtesan; lest the easinesse of his posture should abuse him, spit out his tongue into her face: to represent that no vertue hath cost the Saints * so much, as this of Chastity.

[In vita] S. Pauli

* Benedictus in spinis se volutavit. S. Martinianus faciem & manus ussit. S. Johannes cognomento, Bonus, calamos acutos inter ungues & carnem digitorum intrusit. S. Theoctiste in sylvis more ferarum vixit ne inter Arabes ¦ obiretur.

5. *Fly from all occasions*, temptations, loosenesses of company, Balls and Revellings, indecent mixtures of wanton dancings, idle talk, private society with stranger women, tarings upon a beauteous face, the company of women that are singers, amorous gestures,

garish and wanton dressings, feasts and liberty, banquets and perfumes, which are made to persecute chastity; some of these being the very Prologues to lust, and the most innocent of them being but like condited or pickled Mushroms, which if carefully corrected, and seldome tasted, may be harmelesse, but can never do good: Ever remembring that it is easier to dye for chastity, then to live with it; and the Hangman could not extort a consent from some persons, from whom a Lover would have intreated it. For the glory of chastity will easily overcome the rudenesse of fear and violence; but easinesse and softnesse, and smooth temptations creep in, and like the Sun make a mayden lay by her vail and robe, which persecution like the Northern winde, made her hold fast and clap close about her.

Il fuoco che non mi scalda non voglio chem. Scotti.

6. He that will secure his chastity, must *first cure his pride* and his rage. For oftentimes lust is the punishment of a proud man, to tame the vanity of his pride by the shame and affronts of unchastity: and the same intemperate heat that makes anger, does enkindle lust.

7. If thou beest assaulted with an unclean Spirit, trust not thy self alone, but run forth into company, whose reverence and modesty may suppresse, or whose society may divert thy thoughts: and a perpetual witnesse of thy conversation is of especial use against this vice, which evaporates in the open air like Camphyre, being impatient of light and witnesses.

8 Use frequent and earnest prayer to the King of Purities, the first of Virgins, the eternal

eternal GOD, who is of an eſſentiall purity; that he would be pleaſed to reprove and caſt out the unclean Spirit. For beſides the bleſſings of prayer by way of reward, it hath a natural vertue to reſtrain this vice: becauſe a prayer againſt it, is an unwillingneſs to act it; and ſo long as we heartily pray againſt it, our deſires are ſecured, and then this Devil hath no power. This was S. *Pauls* other remedy. [*For this cauſe I beſought the Lord thrice.*]

9. Hither bring in ſuccour from conſideration of the *Divine preſence*, and of his holy Angels, *meditation of Death*, and the paſſions of CHRIST upon the Croſs, *imitation of his purities*, and of the Virgin *Mary* his unſpotted and holy Mother, and of ſuch eminent Saints who in their generations were burning and ſhining lights, unmingled with ſuch uncleanneſſes which defile the ſoul, and who now follow the Lamb whitherſoever he goes.

10. Theſe remedies are of univerſall efficacy in all caſes extraordinary and violent: but in ordinary and common, the remedy which GOD hath provided, that is, *Honourable marriage*, hath a natural efficacy, beſides a vertue by Divine bleſſing, to cure the inconveniences which otherwiſe might afflict perſons temperate and ſober.

Danda eſt opera ut matrimonio devinciantur, quod eſt tutiſſimum juventutis vinculum. Plut. de educ. lib.

Sect. 4.

Of Humility.

HUmility is the great Ornament and Jewel of Christian Religion; that whereby it is distinguished from all the wisdom of the world; it not having been taught by the wise men of the Gentiles; but first put into a discipline, and made part of a religion by our Lord Jesus Christ, who propounded himself imitable by his Disciples so signally in nothing, as in the twinne sisters of Meeknesse and Humility. *Learn of me for I am meek and humble, and ye shall finde rest unto your souls.*

For all the World, all that we are, and all that we have; our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sinnes, and our seldome vertues, are as so many arguments to make our souls dwel low in the deep valleys of Humility.

Arguments against pride by way of consideration.

1. *Our Body* is weak and impure, sending out more uncleannesses from its several sinks then could be endured if they were not necessary and natural: and we are forced to passe that through our mouthes, which as soon as we see upon the ground, we loathe like rottennesse and vomiting.

2. *Our strength* is inferiour to that of many Beasts, and our infirmities so many that we

are forced to dreſſe and tend Horſes and Aſſes, that they may help our needs, and relieve our wants.

3. *Our beauty* is in colour inferiour to many flowers, and in proportion of parts it is better then nothing. For even a Dog hath parts as well proportion'd and fitted to his purpoſes, and the deſignes of his nature, as we have: and when it is moſt florid and gay, three fits of an ague can change it into yellowneſſe and leanneſs, and the hollowneſs and wrinkles of deformity.

4. *Our learning* is then beſt when it teaches moſt humility: but to be proud of Learning is the greateſt ignorance in the World. For our learning is ſo long in getting, and ſo very imperfect; that the greateſt Clerke knowes not the thouſand part of what he is ignorant; and knowes ſo uncertainly what he ſeemes to know, and knowes no otherwiſe then a Fool, or a Childe, even what is told him, or what he gueſſes at, that except thoſe things which concern his duty, and which God hath revealed to him, which alſo every Woman knowes ſo far as is neceſſary; the moſt Learned Man hath nothing to be proud of, unleſs this be a ſufficient argument to exalt him, that he uncertainly gueſſes at ſome more unneceſſary things then many others, who yet know all that concernes them, and minde other things more neceſſary for the needs of life and Commonwealths.

5. *He that is proud of riches is a Fool.* For if he be exalted above his Neighbours becauſe he hath more gold, how much inferiour is he to a Gold Mine? How

much is he to give place to a chain of Pearl, or a knot of Diamonds? For certainly that hath the greateſt excellence from whence he derives all his gallantry and preheminence over his Neighbours.

6 If a man be exalted by reaſon of any *excellence* in his ſoul, he may pleaſe to remember, that all ſouls are equal; and their differing operations are becauſe their inſtrument is in better tune, their body is more healthful, or better tempered: which is no more praiſe to him, then it is that he was born in *Italy*.

7. *He that is proud of his birth* is proud of the bleſſings of others, not of himſelf: for if his parents were more eminent in any circumſtance then their Neighbours, he is to thank God, and to rejoyce in them; but ſtill he may be a Fool, or unfortunate, or deformed; and when himſelf was born, it was indifferent to him whether his Father were a King or a Peaſant; for he knew not any thing, nor choſe any thing: and moſt commonly it is true, that he that boaſts of his Anceſtors, who were the founders and raiſers of a Noble Family, doth confeſſe that he hath in himſelf a leſſe vertue and a leſſe honour, and therefore that he is degenerated.

8. Whatever other difference there is between thee and thy Neighbour, if it be bad, it is thine own, but thou haſt no reaſon to boaſt of thy miſery and ſhame: if it be good, thou haſt received it from God; and then thou art more obliged to pay duty and tribute, uſe and principal to him: and it were a ſtrange folly for a man to be proud of being more in debt then another.

9. Remember

9 Remember what thou wert before thou wert begotten? Nothing. What wert thou in the first regions of thy dwelling, before thy birth? Uncleanness. What wert thou for many years after? Weaknes. What in all thy life? A great sinner. What in all thy excellencies? A mere debter to God, to thy parents, to the earth, to all the creatures. * But we may if we please use the method of the Platonists, who reduce all the causes and arguments for humility which we can take from our selves, to these seven heads. 1. The spirit of a man is light and troublesome. 2 His body is brutish and sickly. 3. He is constant in his folly and errour, and inconstant in his manners and good purposes. 4. His labours are vain, intricate, and endless. 5. His fortune is changeable, but seldom pleasing, never perfect. 6. His wisdom comes not till he be ready to die, that is, till he be past using it. 7. His death is certain, alwayes ready at the door, but never far off *. Upon these or the like meditations if we dwell, or frequently retire to them, we shall see nothing more *reasonable* then to be *humble*, and nothing more *foolish* then to be *proud*.

Apuleius de Damon. Socratis.

Acts or offices of humility.

The grace of humility is exercised by these following rules.

1. Think not thy self better for any thing that happens to thee from without. For although thou mayest by gifts bestowed upon thee be better then another, as one horse is better then another, that is, of more use to others; yet as thou art a man, thou hast nothing to commend thee to thy self, but that

onely by which thou art a man; that is, by what thou chooſeſt and refuſeſt.

2. Humility conſiſts not in railing againſt thy ſelf, or wearing mean clothes, or going ſoftly and ſubmiſſely; but in a hearty and real evil or mean opinion of thy ſelf. Believe thy ſelf an unworthy perſon, heartily, as thou believeſt thy ſelf to be hungry, or poor, or ſick, when thou art ſo.

3. Whatſoever evil thou ſayeſt of thy ſelf be content that others ſhould think to be true: and if thou calleſt thy ſelf *fool*, be not angry if another ſay ſo of thee: For if thou thinkeſt ſo truely, all men in the world deſire other men to be of their opinion; and he is an hypocrite that accuſes himſelf before others, with an intent not to be believed. But he that calls himſelf intemperate, fooliſh, luſtful, and is angry when his neighbours call him ſo, is both a falſe and a proud perſon.

Ama neſciri & pro nihilo reputari. Gerſon.

4. Love to be concealed, and little eſteemed: be content to want praiſe, never being troubled when thou art ſlighted or undervalued: for thou canſt not undervalue thy ſelf, and if thou thinkeſt ſo meanly as there is reaſon, no contempt will ſeem unreaſonable, and therefore it will be very tolerable.

† Il villan nobilitado non cognoſce parentado * Chi del arte ſua ſe vergogna ſempre vive con vergogna.

5. Never be aſhamed of thy birth, or thy † parents, or thy trade *, or thy preſent imployment, for the meanneſs or poverty of any of them: and when there is an occaſion to ſpeak of them, ſuch an occaſion as would invite you to ſpeak of any thing that pleaſes you, omit it not; but ſpeak as readily and indifferently of thy meanneſs, as of thy greatneſs. *Primiſlaus* the firſt King of Bohemia kept his countrey ſhooes alwayes by him, to remember

member from whence he was raised: and *Agathocles* by the furniture of his Table confessed, that from a Potter he was raised to be the King of *Sicily*.

6. Never speak any thing directly tending to thy praise or glory: that is, with a purpose to be commended, and for no other end. If other ends be mingled with thy honour, as if the glory of God, or charity, or necessity, or any thing of prudence be thy end, you are not tyed to omit your discourse, or your designe that you may avoid praise, but pursue your end, though praise come along in the Company. Onely let not praise be the designe.

7 When thou hast said or done any thing, for which thou receivest praise or estimation, take it indifferently, and return it to God, reflecting upon him as the Giver of the gift, or the blesser of the action, or the aid of the designe: and give God thanks for making thee an instrument of his glory, or the benefit of others.

8. Secure a good name to thy self by living vertuously and humbly: but let this good name be nursed abroad, and never be brought home to look upon it: let others use it for their own advantage: let them speak of it if they please, but do not thou at all use it, but as an instrument to do God glory, and thy neighbour more advantage. Let thy face like *Moses* shine to others, but make no looking glasses for thy self.

9. Take no content in praise when it is offered thee: but let thy rejoycing in Gods gift be allayed with fear, lest this good bring thee to evil. Use the praise as

you use your pleasure in eating and drinking: if it comes, make it do drudgery, let it serve other ends, and minister to necessities, and to caution, lest by pride you lose your just praise which you have deserved; or else by being praised unjustly, you receive shame into your self, with God and wise men.

10. Use no stratagems and devices to get praise. Some use to enquire into the faults of their own actions or discourses on purpose to hear that it was well done or spoken, and without fault: others bring the matter into talk, or thrust themselves into company, and intimate and give occasion to be thought or spoke of. These men make a bait to perswade themselves to swallow the hook, till by drinking the waters of vanity they swell and burst.

πῶς ἔχει ἡμῖν ὑβελίσκου κατάπτωμα πρόκειται; ἴδε λον ἵνα μὴ ἀπαίδευτος θαυμάζωμεν, καὶ ἐπακολουθῶμεν ὅπου αὐλὰζονται, ὦ μιγάλε φιλόσοφε. *Arrian Epict. cap. 21. lib. 1.*

11. Make no suppletories to thy self, when thou art disgraced or slighted, by pleasing thy self with supposing thou didst deserve praise, though they understood thee not, or enviously detracted from thee: neither do thou get to thy self a private theatre and flatterers, in whose vain noises, and phantastick praises thou mayest keep up thy own good opinion of thy self.

Alter alteri fatis amplum theatrum sumus. Satis unus satis nullus. *Senec.*

12. Entertain no fancies of vanity and private whispers of this Devil of pride: such as was that of *Nebuchodonosor*; *Is not this great Babylon which I have built for the honor of my name, and the might of my majesty, and the power of my kingdom?* Some phantastick spirits will walk alone, and dream waking, of greatnesses, of palaces, of excellent orations, full theatres, loud

loud applauſes, ſudden advancement, great fortunes: and ſo will ſpend an hour with imaginative pleaſure, all their imployment being nothing but fumes of pride, and ſecret, indefinite deſires, and ſignifications of what their heart wiſhes: In this, although there is nothing of its own nature directly vitious, yet it is either an ill mother, or an ill daughter, an ill ſigne or an ill effect; and therefore at no hand conſiſting with the ſafety and intereſts of humility.

13. Suffer others to be praiſed in thy preſence: and entertain their good and glory with delight: but at no hand diſparage them or leſſen the report, or make an objection, and think not the advancement of thy brother is a leſſening of thy worth. * But this act is alſo to extend further.

14. Be content that he ſhould be imployed, and thou laid by as unprofitable; his ſentence approved, thine rejected; he be preferred, and thou fixed in a low imployment.

15. Never compare thy ſelf with others, unleſſe it be to advance them and to depreſſe thy ſelf. To which purpoſe we muſt be ſure in ſome ſence or other to think our ſelves the worſt in every company where we come: one is more learned then I am; another is more prudent; a third, honourable; a fourth more chaſt; or he is more charitable, or leſs proud. For the humble man obſerves their good and reflects onely upon his own vileneſs; or conſiders the many evils of himſelf certainly known to himſelf, and the ill of others but by uncertain report: or he conſiders that the evils done by another are out of much infirmity, or ignorance, but his own ſins are againſt a clearer

light; and if the other had so great helps, he would have done more good and less evil; or he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, then the sins of other men (So S. *Paul* reckoned himself the chiefest of sinners, because formerly he had acted the chiefest sin of persecuting the Church of God.) But this rule is to be used with this caution: That though it be good alwayes to *think* meanest of our selves, yet it is not ever safe to *speak* it, because those circumstances and considerations which determine thy thoughts, are not known to others as to thy self; and it may concern others that they hear thee give God thanks for the graces he hath given thee. But if thou preservest thy thoughts and opinion of thy self truely humble, you may with more safety give God thanks in publick for that good which cannot, or ought not to be concealed.

16 Be not alwayes ready to excuse every oversight, or indiscretion, or ill action: but if thou beest guilty of it, confesse it plainly; for vertue scorns a lye for its cover; but to hide a sin with it, is like a crust of leprosie drawn upon an ulcer: if thou beest not guilty (unless it be scandalous) be not over earnest to remove it: but rather use it as an argument to chastise all greatnesse of fancy and opinion in thy self; and accustome thy self to bear reproof patiently and contentedly, and the harsh words of thy enemies, as knowing that the anger of an enemy is a better Monitor, and represents our faults or admonishes us of our duty with more heartiness, then the kindness does, or precious balms of a friend.

17 Give

17 Give God thanks for every weakneſſe, deformity, and imperfection, and accept it as a favour and grace of God, and an inſtrument to reſiſt pride and nurſe humility; ever remembring that when God by giving thee a crooked back, hath alſo made thy ſpirit ſtoop or leſſe vain, thou art more ready to enter the narrow gate of Heaven, then by being ſtrait, and ſtanding upright, and thinking highly. Thus the Apoſtle *rejoyced in their infirmities*, not moral, but natural, and accidental, in their being beaten and whipt like ſlaves, and in their nakedneſſe and poverty.

18. Upbraid no mans weakneſſe to him to diſcomfort him; neither report it to diſparage him; neither delight to remember it to leſſen him, or to ſet thy ſelf above him: Be ſure never to praiſe thy ſelf, or to diſpraiſe any man elſe, unleſſe GODS glory, or ſome holy end doe hallow it. And it was noted to the praiſe of *Cyrus*, that amongſt his equals in age he would never play at any ſport, or uſe any exerciſe in which he knew himſelf more excellent then they: but in ſuch in which he was unſkilful he would make his challenges, leſt he ſhould ſhame them by his victory, and that himſelf might learn ſomething of that ſkill, and do them civilities.

Ama puſillo tuo concilio differto. In colloquiis pueri inviſi aliis non fient ſi non omnino in diſputationibus victoriam ſemper obtinere laborent. Non tantum egregium eſt ſcire vincere, ſed etiam poſſe vinci pulchrum eſt, ubi victoria eſt damnoſa. Plut. de educ. liber.

19. Beſides the foregoing parts and actions, humility teaches us to ſubmit our ſelves and all our faculties to GOD: *To believe all things, to do all things, to ſuffer all things* which his will enjoynes us; to be content in every eſtate or change, knowing we have deſerved

ved worse then the worst we feel: And (as *Antytus* said to *Alcibiades*) he hath taken but half, when he might have taken all: to adore his goodnes, to fear his Greatnesse, to worship his eternal and infinite excellencies, and to submit our selves to all our superiours in all things according to Godlinesse: and to be meek and gentle in our conversation towards others.

Nihil ita dignum est odio ut eorum mores qui compellantibus se difficiles præbent. Plutarch.

Now although according to the Nature of every grace, this begins as a gift, and is increased like a habit, that is, best by its own acts, yet besides the former acts and offices of humility, there are certain other exercises and considerations, which are good helps and instruments for the procuring and increasing this grace and the curing of pride.

Meanes and exercises of obtaining and increasing the grace of Humility.

1 Make confession of thy sins often to God; and consider what all that evil amounts to, which you then charge upon your self, Look not upon them as scattered in the course of a long life: now an intemperate anger; then, too full a meal: now, idle talking, and another time impatience: but unite them into one continued representation, and remember, that he whose life seems fair, by reason that his faults are scattered at large distances, in the several parts of his life; yet if all his errours and follies were articled against him, the man would seem vicious and miserable: and possibly this exercise, really applyed upon thy Spirit, may be useful.

2 Remember that we usually disparage others upon slight grounds, and little instances; and towards them one fly is enough to spoil

ſpoil a whole box of ointment: and if a man be highly commended, we think him ſufficiently leſſened, if we clap one, ſin or folly, or infirmity into his acount: Let us therfore be juſt to our ſelves, ſince we are ſo ſevere to others, and conſider, that whatſoever good, any one can think or ſay of us, we can tell him of hundreds of baſe, and unworthy, and fooliſh actions, any one of which were enough (we hope) to deſtroy anothers reputation: Therefore let ſo many be ſufficient to deſtroy our over high thoughts of our ſelves.

3. When thy Neighbour is cryed up by publick fame, and popular noiſes; that we may diſparage and leſſen him, we cry out that the people is a Herd of unlearned and ignorant perſons, ill judges, loud trumpets, but which never give certain ſound: let us uſe the ſame art to humble our ſelves, and never take delight and pleaſure in publike reports, and acclamations of aſſemblies, and pleaſe our ſelves with their judgement, of whom in other the like caſes we affirm that they are mad.

ἐκ ὧν τοι εἰσι πεῖ ὧν εἰκῆ θεὸς λέγῃ ὅτι μαί- νονται, τί ἔν ἐσθ' τῶν μαι- νομένων ἄλλο θαυμά- ζειν. *Arrian. l.1.c.21*

4. We change our opinion of others by their Kindneſſe or unkindneſſe towards us. If he be my Patron and bounteous, he is wiſe, he is noble, his faults are but warts, his vertues are mountains: but if he proves unkinde or rejects our importunate ſuite, then he is ill natured, covetous, and his free meal is called gluttony; that which before we called *civility*, is now very *drunkenneſſe*, and all he ſpeakes is flat and dull, and ignorant as a ſwine: This indeed is unjuſt towards others, but a good inſtrument, if we turn the edge of it upon our ſelves: we

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uſe our ſelves ill, abuſing our ſelves with falſe principles, cheating our ſelves with lies and pretences, ſtealing the choice and election from our wils, placing voluntary ignorance in our underſtandings, denying the deſires of the Spirit, ſetting up a faction againſt every noble and juſt deſire; the leaſt of which becauſe we ſhould reſent up to reviling the injurious perſon, it is but reaſon we ſhould at leaſt not flatter our ſelves with fond and too kinde opinions.

5. Every day call to minde ſome one of thy fouleſt ſins, or the moſt ſhameful of thy diſgraces, or the indiſcreeteſt of thy actions, or any thing that did them moſt trouble thee, and apply it to the preſent ſwelling of thy ſpirit and opinion, and it may help to allay it.

6. Pray often for this grace with al humility of geſture and paſſion of deſire, and in thy devotion interpoſe many acts of humility by way of confeſſion and addreſſe to God, and reflection upon thy ſelf.

7. Avoid great Offices and imployments, and the noiſes of worldly honour. For in thoſe ſtates many times, ſo many ceremonies and circumſtances wilr ſeeme neceſſary, as will deſtroy the ſobriety of thy thoughts. If the number of thy ſervants be fewer, and their obſervances leſſe, and their reverences leſſe ſolemn, poſſibly they will ſeeme leſſe then thy dignity: and if they bee ſo much and ſo many, it is likely they will be too big for thy ſpirit. * And here be thou very careful, leſt thou bee abuſed by a pretence that thou wouldeſt uſe thy

Fabis abſtine) dixit Pythagoras. Olim n. Magiſtratus per ſuffragia fabis lata creabantur. Plut.

thy great Dignity as an opportunity of doing great good. For ſuppoſing it might be good for others, yet it is not good for thee: they may have encouragement in noble things from thee, and by the ſame inſtrument thou mayeſt thy ſelf be tempted to pride and vanity; And certain it is, GOD is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflexe acts upon thy owne humility nor upon any other grace with which GOD hath enriched thy ſoul. For ſince GOD oftentimes hides from his Saints and Servants the ſight of thoſe excellent things by which they ſhine to others (though the darke ſide of the Lantern be towards themſelves) that he may ſecure the grace of humility; it is good that thou do ſo thy ſelf: and if thou beholdeſt a grace of GOD in thee, remember to give him thanks for it, that you may not boaſt in that which is none of thy own: and conſider how thou haſt ſullyed it, by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandſome circumſtances. Spiritual pride is very dangerous, not onely by reaſon, it ſpoiles ſo many graces by which wee drew nigh to the kingdome of GOD, but alſo becauſe it ſo frequently creeps upon the ſpirit of holy perſons. For it is no wonder for a Beggar to call him ſelf poor; or a Drunkard to confeſſe that he is no ſober perſon: But for a holy perſon to be humble; for one whom all men eſteeme a Saint, to fear leſt himſelf become a Devil, and

to

to obſerve his own danger, and to diſcern his own infirmities, and make diſcovery of his bad adherencies, is as hard as for a Prince to ſubmit himſelf to be guided by Tutors, and make himſelf ſubject to diſcipline like the meaneſt of his ſervants.

9. Often meditate upon the effects of Pride on one ſide, and Humility on the other. 1. That Pride is like a Canker, and deſtroyes the beauty of the faireſt flowers; the moſt excellent gifts and graces: but Humility crownes them all. Secondly, That Pride is a great hinderance to the perceiving the things of GOD, and Humility is an excellent preparative and inſtrument of ſpiritual wiſdom. Thirdly, that Pride hinders the acceptation of our prayers, but *Humility pearceth the clouds, and will not depart till the moſt High ſhall regard.* Fourthly, That Humility is but a ſpeaking truth, and all Pride is a lye. Fifthly, That Humility is the moſt certain way to reall honour, and Pride is ever affronted or deſpiſed. Sixthly, That Pride turned *Lucifer* into a Devil, and Humility exalted the Son of God above every Name, and placed him eternally at the right hand of his Father. Seventhly that *God reſiſteth the proud*, profeſsing open defiance and hoſtility againſt ſuch perſons, but *giveth grace to the humble*,* Grace & pardon,* remedy and relief againſt miſery and oppreſsion,* content in all conditions,* tranquillity of ſpirit,* patience in afflictions,* love abroad, * peace at home, * and utter freedom from contention and * the ſin of cenſuring others, and * the trouble of being cenſured themſelves. For the humble man will not *judge his brother* for the

Mat. 11. 25.

James 4. 6.

the mote in his eye, being more troubled at *the beam in his own eye*; and is patient and glad to be reproved, becauſe himſelf hath caſt the firſt ſtone at himſelf, and therefore wonders not that others are of his minde.

10. Remember that the bleſſed *Saviour* of the world hath done more to preſcribe, and tranſmit, and ſecure *this grace* than any other: his whole life being a great continued example of humility: a vaſt deſcent from the glorious boſom of his Father, to the womb of a poor maiden, to the form of a ſervant, to the miſeries of a ſinner, to a life of labour, to a ſtate of poverty, to a death of malefactors, to the grave of death, and the intolerable calamities which we deſerved: and it were a good deſigne, and yet but reaſonable, that we ſhould be as humble in the midſt of our greateſt imperfections and baſeſt ſins as Chriſt was in the midſt of his fulnes of the ſpirit, great wiſdom, perfect life and moſt admirable vertues. John 13.15.

11. Drive away all flatterers from thy company, and at no hand endure them; for he that endures himſelf ſo to be abuſed by another, is not onely a fool for entertaining the mockery, but loves to have his own opinion of himſelf to be heightned and cheriſhed.

12. Never change thy imployment for the ſudden coming of another to thee: But if modeſty permits or diſcretion, appear to him that viſits thee, the ſame that thou wert to God and thy ſelf in thy privacy. But if thou wert walking or ſleeping, or in any other innocent imployment or retirement, ſnatch not up a book to ſeem ſtudious, nor fal on thy knees to ſeem devout, nor alter any thing to make him beleve thee better imployed then thou wert.

13. To

13. To the same purpose it is of great use that he who would preserve his humility, should choose some spiritual person to whom he shall oblige himself to discover his very thoughts, and fancies; every act of his and all his entercourse with others in which there may be danger; that by such an openness of spirit, he may expose every blast of vain glory, every idle thought, to be chastened and lessened by the rod of spiritual discipline: and he that shall finde himself tyed to confesse every proud thought, every vanity of his spirit, will also perceive they must not dwell with him, nor finde any kindness from him; and besides this, the nature of pride is so shameful, and unhandsome, that the very discovery of it is a huge mortification and means of suppressing it. A man would be ashamed to be told that he enquires after the faults of his last Oration or action on purpose to be commended: and therfore when the man shall tell his spiritual Guide the same shameful story of himself, it is very likely he will be humbled, and heartily ashamed of it.

14. Let every man suppose what opinion he should have of one that should spend his time in playing with drumsticks and cockle-shells, and that should wrangle all day long with a little boy for pins, or should study hard and labour much to cozen a childe of his gauds, and who would run into a river deep and dangerous with a great burden upon his back, even then when were he told of the danger, and earnestly importuned not to do it: and let him but change the Instances and the person, and he shall finde that he hath the same reason to think as bad of himself, who pursues trifles

trifles with earneſtneſſe, ſpending his time in vanity, and his *labour for that which profits not*; who knowing the laws of God, the rewards of vertue, the curſed conſequents of ſins that it is an evil ſpirit that tempts him to it, a Devil, one that hates him, that longs extreamly to ruine him, that it his own deſtruction that he is then working, that the pleaſures of his ſin are baſe and bruitiſh, unſatisfying in the enjoyment, ſoon over, ſhameful in their ſtory bitter in the memory, painful in the effect here, and intolerable hereafter, and for ever: yet in diſpite of all this, he runs foliſhly into his ſin and into his ruine, meerly becauſe he is a fool, and winks hard, and ruſhes violenty like a horſe into the battel, or like a mad man to his death. He that can think great and good things of ſuch a perſon, the next ſtep may court the rack for an inſtrument of pleaſure, and admire a ſwine for wiſdom, and go for counſel to the prodigal and trifling graſhopper.

After the uſe of theſe and ſuch like inſtruments and conſiderations, if you would try how your ſoul is grown; you ſhall know that humility like the root of a goodly tree is thruſt very farre into the ground by theſe goodly fruits which appear above ground.

Signes of Humility.

1. The humble man truſts not to his own diſcretion, but in mattters of concernment relyes rather upon the judgement of his friends, counſellers, or ſpiritual guides. 2. He does not pertinaciouſly purſue the choice of his

Assai comanda chi ubbi dilce al faggio.

his own will, but *in all things* lets God choo
for him, and his * Superiours in those thing
which concern them. 3 He does not murm
against commands. 4 He is not inquisitive i
to the reasonableness of *indifferent and innoce*
commands, but believes their command to b
reason enough in such cases to exact his ob
dience. 5. He lives according to a rule, a
with compliance to publick customs, witho
any affectation or singularity. 6. He is me
and indifferent in all accidents and chance
7.* He patiently bears injuries. 8. He is
wayes unsatisfied in his own conduct, resol
tions, and counsels. 9. He is a great lover
good men, and a praiser of wise men, and
censurer of no man. 10. He is modest in h
speech, and reserv'd in his laughter. 11. H
fears when he hears himself commanded, le
God make another judgement concerning h
actions than men do. 12. He gives no pert
saucy answers when he is reproved, wheth
justly or unjustly. 13. he loves to sit down
private, and if he may he refuses the temptat
on of offices and new honours. 14. He is ing
nuous, free and open in his actions and di
courses. 15. He mends his fault and give
thanks when he is admonished. 16: He is re
dy to do good offices to the murderers of h
fame, to his slanderers, backbiters and detr
ctors, as Christ washed the feet of *Judas*. 1
And is contented to be suspected of Indiscret
on, so, before God he may be really innocent
and not offensive to his neighbour, no
wanting to his just and prudent interest.

* vertum humilem patientia o-stendit. S. Hier.

Sect. 3

SECT. V.

Of Modesty

Modesty is the appendage of Sobriety, and is to Chastity, to Temperance and to humility as the fringes are to a Garment. It is a grace of God that moderates the overliveneſſe and curioſity of the minde, and orders the paſſions of the body, and external actions, and is directly oppoſed to *Curioſity*; to *Boldneſſe*, to *Undecency*. The practiſe of Modeſty conſiſts in theſe following rules.

Acts and duties of Modeſty as it is oppoſed to Curioſity

Εὐκοσμοσύνη.

1. Inquire not into the ſecrets of God, but be content to learn thy duty according to the quality of thy perſon or imployment: that which plainly, if thou beeſt not concerned in the conduct of others: but if thou beeſt a teacher learn it ſo as may beſt enable thee to diſcharge thy office. Gods commandments were proclaimed to all the world, but Gods counſels are to himſelf and to his ſecret ones, when they are admitted within the veil.

Eccluſ. 3. 22. 22. 23. Qui ſcrutator eſt Majeſtatis opprimitur a gloria. Prov. 25.

2. Inquire not into the things which are too hard for thee but learn modeſtly to know thy infirmities & abilities, and raiſe not thy minde above to enquire into myſteries of State, or the ſecrets of Government, or difficulties Theological, if thy imployment really be, or thy underſtanding be judged to be of a lower rank.

Αὐτὴ ἀρχὴ τῆς φιλοσοφίας, αἴσθησις τῶν ἀμονίκητος πῶς ἔχει μὴ δεῖ γνῶναι ὅτι ἀδυνάτως ἔχει λύσαι χρῆναι αὐτὸ πρὸς τὰ μείζονα Arrian lib. 1. c. 26. et plus ſapere interdum vulgus quod quantum opus eſt ſapiat. ſtant.

3. Let

3. Let us not enquire into the affairs of othe
that concern us not, but be busied within o
selves and our own spheres; ever remembri
that to pry into the actions or interests of
ther men not under our charge may minister
pride, to tyranny, to uncharitableness, to tro
ble, but can never consist with modesty, unle
their duty or the meer intentions of cha
ty and relation do warrant it.

4. Never listen at the doors or window
for besides that it contains in it danger and
snare, it is also an invading my neighbours p
vacy, and a laying that open which he ther
fore inclosed, that it might not be open. Ner
ask what he carries covered so curiously; s
it is enough that it is covered curiously. Hith
also is reducible that we never open lette
without publick authority, or reasonably p
sumed leave, or great necessity, or charity.

Eccus. 7. 21. Ne occhi in lettera, ne mano in tasca, ne orecchi in secriti altrui.

Every man hath in his own life sins enou
in his own minde trouble enough, in his o
fortune evils enough, and in performance
his offices failings more then enough to ent
tain his own inquiry: so that curiosity after t
affairs of others cannot be without envy a
an evil minde. What is it to me if my Neig
bours Granfather were a Syrian, or h
Grandmother illegitimate, or that another
indebted five thousand pounds, or wheth
his wife be expensive? but commonly curio
persons (or as the Apostles phrase is) *busie b*
dies are not sollicitous, or inquisitive into t
beauty & order of a well governed family,
after the vertues of an excellent person; but
there be any thing for which men keep loc
and bars and porters, things that blush to
the light, and either are shameful in manne

or private in nature, these things are their care and their businesse. * But if great things will satisfie our enquiry, the course of the Sun and Moon, the spots in their faces, the Firmament of Heaven, and the supposed Orbs, the ebbing and flowing of the Sea, are work enough for us: or if this be not, let him tell me, whether the number of the stars be even or odde, and when they began to be so? since some ages have discovered new stars which the former knew not, but might have seen, if they had bin where now they are fixed. * If these be too troublesome, search lower, and tell me, why this turfe this year brings forth a Daisie, and the next year a Plantane: why the apple bears his seed in his heart, and wheat bears it in his head: let him tell, why a graft taking nourishment from a crab-stock shal have a fruit more noble then its nurse and parent: let him say, why the best of oyl is at the top, the best of wine in the middle, and the best of hony at the bottom, otherwise then it is in some liquors that are thinner, and in some that are thicker? But these things are not such as please busie bodies. They must feed upon Tragedies, and stories of misfortunes and crimes; and yet tell them ancient stories of the ravishment of chast maidens, or the debauchment of nations, or the extream poverty of learned persons, or the persecutions of the old Saints, or the changes of government, and sad accidents hapning in Royal families amongst the *Arsacidæ*, the *Cæsars*, the *Ptolomies*, these were enough to scratch the itch of knowing sad stories. But unless you tell them something *sad and new*, something that is done within the bounds of their own knowledge or relation, it seems te-

dious and unsatisfying; which shewes plainly it is an evil spirit: envie and idleness married together, and begot curiosity. Therefore *Plutarch* rarely well compares, curious and inquisitive ears to the execrable gates of cities, out of which onely Malefactors, and hangmen and tragedies passe, nothing that is chast or holy. *If a Physitian should go from house to house unsent for and enquire what woman hath a Cancer in her bowels, or what man hath a fistula in his colick gut, though he could pretend to cure it, he would be almost as unwelcome as the disease it self: and therefore it is inhumane to enquire after crimes and disasters without pretence of amending them, but onely to discover them. We are not angry with Searchers and Publicans when they look onely on publick merchandise; but when they break open trunks, and pierce vessels, and unrip packs, and open sealed letters.

Curiosity is the direct incontinency of the spirit: & adultery it self in its principle is many times nothing but a curious inquisition after, & envying of another mans inclosed pleasures: and there have been many who refused fairer objects, that they might ravish an inclosed woman, from her retirement & single possessor. But these inquisitions are seldom without danger, never without baseness; they are neither just nor honest, nor delightful, & very often useless to the curious inquirer. For men stand upon their guards against them, as they secure their meat against Harpyes & Cats, laying all their counsels and secrets out of their way; or as men clap their garments close about them when the searching & saucy winds would discover their nakedness: as knowing

that

that what men willingly hear, they do willingly speak of. Knock therfore at the door before you enter upon your neighbors privacy; and remember that there is no difference between entring into his house, and looking into it.

Acts of Modesty as it is opposed to boldnesse. αἰσχύνη

1. Let us alwayes bear about us such impressions of reverence and fear of God as to tremble at his voice, to express our apprehensions of his greatness in all great accidents, in popular judgements, loud thunders, tempests, earth quakes, not only for fear of being smitten our selves, or that we are concerned in the accident, but also that we may humble our selves before his Almightiness, and express that infinite distance between his infiniteness and our weaknesses, at such times especially when he gives such visible arguments of it. He that is merry and ayry at shore when he sees a sad and a loud tempest on the sea, or dances briskly when God thunders from heaven, regards not when God speaks to all the world, but is possessed with a firm immodesty.

2. Be reverent, modest, and reserved in the presence of thy betters, giving to all according to their quality their titles of honour, keeping distance, speaking little, answering pertinently, not interposing without leave or reason, not answering to a question propounded to another; and ever present to thy superiours the faireſt side of thy discourse, of thy temper, of thy ceremony, as being ashamed to serve excellent persons with unhandsome entercourse.

Quem Deus tegit verecundiæ pallio hujus maculas hominibus non ostendit. Maimon. Can. Eth.

3 Never lye before a King, or a great person, nor stand in a lye when thou art accused,

Πρῶτον ἀγαθὸν αἰσχύνη δεύτερον δ' εὐχή. *Meliss.*

nor offer to justifie what is indeed a fault, but modestly be ashamed of it, ask pardon and make amends.

4. Never boast of thy sin, but at least lay a vail upon thy nakedness and shame, and put thy hand before thine eyes, that thou mayest have this beginning of repentance, to believe thy sin to be thy shame. For he that blushes not at his crime, but addes shamelessenes to his shame, hath no instrument left to restore him to the hopes of vertue.

A Chione saltem vel ab Helide disce pudorem. Abscondunt spurcas haec Monumenta lupas. Marc. l. 1. epist. 35.

5. Be not confident and affirmative in an uncertain matter, but report things modestly, and temperately according to the degree of that persuasion, which is, or ought to be begotten in thee by the efficacy of the authority, or the reason inducing thee.

6. Pretend not to more knowledge then thou hast, but be content to seem ignorant where thou art so, lest thou beest either brought to shame, or retirest into shamelessenesse.

Eccles 3.25

Κοσμιότης, διαταξία or ἀπρέπεια.

Acts of Modesty as it is opposed to undecency.

1. In your prayers, in churches, and places of religion use reverent postures, great attention, grave ceremony, the lowest gestures of humility; remembring that we speak to God, in our reverence to whom we cannot possibly exceed; but that the expression of this reverence be according to law or custom, and the example of the most prudent and pious persons: that is, let it be the best in its kinde to the best of essences.

2. In all publick meetings, private addresses, in discourses, in journeys use those forms of salutation, reverence and decency, which the

the custom prescribes, and is usual amongst the most sober persons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedency, giving it to any one that will take it, if it be onely thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all persons: be not merry at a funeral, nor sad upon a festival, but *rejoyce with them that rejoyce, and weep with them that weep.*

4. Abstain from wanton and dissolute laughter, petulant and uncomely jests, loud talking, jeering, and all such actions which in civil account are called undecencies, and incivilities.

5. Towards your parents use all modesty of duty and humble carriage: towards them and all your kinred be severe in the modesties of chastity: ever fearing, lest the freedoms of naturall kindness should enlarge into any neighbourhood of unhandsomeness. For all incestuous mixtures, and al circumstances and degrees towards it, are the highest violations of modesty in the world: for therefore incest is grown to be so high a crime, especially in the last periods of the world, because it breaks that reverence which the consent of all nations and the severity of humane laws hath enjoyned towards our parents and neerest kinred, in imitation of that law which God gave to the Jewes in prosecution of Modesty in this instance.

6. Be a curious observer of all those things which are of good report, and are parts of publick honesty. For publick fame, and the Philip. 4. 8.

sentence of prudent and publick persons, is the measure of good and evil in things indifferent: and charity requires us to comply with those fancies and affections which are agreable to nature, or the analogie of vertue, or publick laws, or old customs. It is against Modesty for a woman to marry a second husband as long as she bears a burden by the first, or to admit a second love while her funeral tears are not wiped from her cheeks. It is against publick honesty to do some lawful actions of privacy in publick theatres, and therefore in such cases retirement is a duty of modesty.

Et meretrix abigit teſtem velocis feretri, Raraque ſit mimi formicæ tima patet. Mart.

7. Be grave, decent and modest in thy clothing and ornament: never let it be above thy condition, not alwayes equal to it, never light or amorous, never discovering a nakedness through a thin vail, which thou pretendest to hide: never to lay a snare for a soul but remember what becomes a Christian professing holiness, chastity, and the discipline of the holy Jesus.

8. Hither also is to be reduced singular and affected walking, proud, nice and ridiculous gestures of body, painting and lascivious dressings, all which together God reproves by the Prophet: *The Lord saith, because the daughters of Sion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and make a tinkling with their feet, therefore the Lord will smite her with a scab of the crown of the head, and will take away the bravery of their tinkling ornaments.* And this duty of modesty in this instance is expressly enjoyned to all Christian women by S. *Paul, That women adorn themselves in modest apparel with shamefastness and sobriety, not with broidered hair,*

Isaiah. 3. 15.

Prov. 6. 13.

1 Tim. 2. 9.

hair, or gold or pearl, or costly array, but (which becometh women professing godliness) with good works.

9. As those meats are to be avoided which tempt our stomacks beyond our hunger, so also should prudent persons decline al such spectacles, relations, Theatres, loud noyses and out-cryes which concern us not, and are besides our natural or moral interest. Our senses should not like petulant and wanton Girles wander into Markets and Theatres without just imployment; but when they are sent abroad by reason, return quickly with their errand, and remain modestly at home under their guide, till they be sent again.

Oedipum curiositas in extremas conjecit calamitates: Plut.

10. Let all persons be curious in observing modesty towards themselves in the handsome treating their own body, and such as are in their power, whether living or dead. Against this rule they offend who expose to others their own, or pry into others nakedness beyond the limits of necessity, or where a leave is not made holy by a permission from God. It is also said that God was pleased to work a miracle about the body of *Epiphanius*, to reprove the immodest curiosity of an unconcerned person, who pryed too neer when charitable people were composing it to the grave. In all these cases and particulars, although they seem little, yet our duty and concernment is not little. Concerning which, I use the words of the Son of *Sirach*, *He that despiseth little things, shall perish by little and little.*

SECT. VI.
Of Contentednes's in all estates and accidents.

VErtues and Discourses are like Friends, necessary in all fortunes; but those are the best which are Friends in our sadnesses, and support us in our sorrows, and sad accidents: and in this sense, no man that is vertuous can be friendless; nor hath any man reason to complain of the Divine Providence, or accuse the publick disorder of things, or his own infelicity, since God hath appointed one remedy for all the evils in the World, and that is, a contented spirit: For this alone makes a man pass through fire and not be scorched, through Seas and not be drowned, through hunger and nakednes's and want nothing. For since all the evil in the World consists in the disagreeing between the object & the appetite, as when a man hath what he desires not, or desires what he hath not, or desires amisse; he that composes his spirit to the present accident, hath variety of instances for his vertue, but none to trouble him, because his desires enlarge not beyond his present fortune: and a wise man is placed in the variety of chances like the Nave or Centre of a wheel, in the midst of all the circumvolutions and changes of posture, without violence or change, save that it turns gently in complyance with its changed parts, and is indifferent which part is up and which is down; for there is some vertue or other to be exercised whatever happens, either patience or thanksgiving,

love

love or fear, moderation or humility, charity or contentedneſſe, and they are every one of them equally in order to his great end, an immortal felicity: and beauty is not made by white or red, by black eyes & a round face, by a ſtrait body and a ſmooth skin; but by a proportion to the fancy: No rules can make amability, our mindes & apprehenſions make that; and ſo is our felicity; and we may be reconciled to poverty and a low fortune, if we ſuffer contentedneſs and the grace of God to make the proportions. For no man is poor that does not think himſelf ſo: But if in a full fortune, with impatience he deſires more, he proclaims his wants and his beggerly condition.

But becauſe this grace of contentedneſſe was the ſum of all the old moral Philoſophy, and a great duty in Chriſtianity, and of moſt univerſal uſe in the whole courſe of our lives, and the onely inſtrument to eaſe the burdens of the World and the enmities of ſad chances, it will not be amiſs to preſs it by the proper arguments by which God hath bound it upon our ſpirits, it being faſtned by Reaſon and Religion, by duty and intereſt, by neceſſity and conveniency, by example, and by the propoſition of excellent rewards, no leſs then peace and felicity.

Non facta tibi eſt ſi diſſimules injuria.

1. Contentedneſs in all eſtates is a duty of Religion: it is the great reaſonableneſs of complying with the Divine Providence which governes all the World, and hath ſo ordered us in the adminiſtration of his great Family. He were a ſtrange fool that ſhould be angry becauſe Dogs and Sheep need no ſhoes, & yet himſelf is full of care to get ſome: God hath ſupplyed thoſe needs to them by

natural provisions, and to thee by an artificial: for he hath given thee reason to learn a trade, or some means to make or buy them, so that it onely differs in the manner of our provision; and which had you rather want, shoes or reason? And my Patron that hath given me a Farm is freer to me then if he gives a loaf ready baked. But however, all these gifts come from him, and therefore it is fit he should dispense them as he please; and if we murmure here, we may at the next melancholy be troubled that God did not make us to be Angels, or Stars. For if that which we are or have, do not content us, we may be troubled for every thing in the World, which is besides our being, or our possessions.

εἰ τῶν τοῦ θεοῦ φίλον τὸ γενέσθω.

God is the Master of the Scenes, we must not choose which part we shall act; it concerns us only to be careful that we do it well, alwayes saying, *If this please God let it be as it is*: and we, who pray that Gods will may be done in Earth as it is in Heaven, must remember that the Angels do whatsoever is commanded them, and go where ever they are sent, and refuse no circumstances: and if their imployment be crossed by a higher decree, they sit down in peace and rejoyce in the event; and when the Angel of *Judea* could not prevail in behalf of the people committed to his charge, because the Angel of *Persia* opposed it, he only told the story at the command of God, and was as content, and worshipped with as great an extasie in his proportion, as the prevailing Spirit. Do thou so likewise: keep the station where God hath placed you, and you shal never long for things without, but sit at home feasting upon the Di-

Dan. 10. 13.

vine

vine Providence and thy own *reaſon*, by which we are taught that it is neceſſary and reaſonable to ſubmit to God.

For, is not all the World Gods family? Are not we his creatures? Are we not as clay in the hand of the Potter? Do we not live upon his meat, and move by his ſtrength and do our work by his light? Are we any thing but what we are from him? And ſhall there be a mutiny among the flocks and herds, becauſe their Lord or their Shepherd chooſes their paſtures, and ſuffers them not to wander into Deſerts and unknown wayes? If we chooſe, we do it ſo fooliſhly that we cannot like it long, and moſt commonly not at all: but God who can do what he pleaſe, is wiſe to chooſe ſafely for us, affectionate to comply with our needs, and powerful to execute all his wiſe decrees. Here therefore is the wiſdom of the contented man, to let God chooſe for him: for when we have given up our wills to him, and ſtand in that ſtation of the battel where our great General hath placed us, our ſpirits muſt needs reſt while our conditions have for their ſecurity the power, the wiſdom, and the charity of God.

2. Contentedneſs in all accidents brings great peace of ſpirit, and is the great and onely inſtrument of temporal felicity. It removes the ſting from the accident, and makes a man not to depend upon chance, and the uncertain diſpoſitions of men for his well being, but onely on GOD and his own Spirit. We our ſelves make our fortunes good or bad, and when God lets looſe a Ty-

ὁ θεὸς πάντα κ᾽ φησὶν εἰ τι ἀγαθὸν θέλεις παρὰ σαυτῷ λάβε. *Arrian. Epirant*

rant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to dye, or know not to be patient, or are proud, or covetous, then the calamity sits heavy on us. But if we know how to manage a noble principle, and fear not Death so much as a dishonest action, and think impatience a worse evil then a Feaver, and Pride to be the biggest disgrace, and poverty to be infinitely desirable before the torments of covetousnesse; then we who now think vice to be so easie, and make it so familiar, and think the cure so impossible, shal quickly be of another minde, and reckon these accidents amongst things eligible.

But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of Fortune. The rewards of Vertue are certain, and our provisions for our natural support are certain, or if we want meat till we dye, then we dye of that disease, and there are many worse then to dye with an *atrophy* or Consumption, or unapt and coursèr nourishment: But he that suffers a transporting passion concerning things within the power of others, is free from sorrow and amazement no longer then his enemy shall give him leave; and it is ten to one but he shall be smitten then and there where it shall most trouble him: for so the Adder teaches us where to strike, by her curious and fearfull defending of her head. The old Stoicks when you told them of a sad story would still answer τί μοὶ τοῦτο; *What is that to me?* Yes; for the Tyrant hath sentenced you also to prison. Well? what is that? He will put a chain upon my leg, but he

he cannot binde my soul. No: but he will kill you. Then Ile dye. If presently let me go that I may presently be freer then himself: but if not till anon or to morrow, I will dine first, or sleep, or do what reason & nature calls for, as at other times. This in Gentile Philosophy is the same with the discourse of S. *Paul, I have learned in whatsoever State I am therewith to be content. I know both how to be abased, and I know how to abound, every where and in all things I am instructed, both how to be full and to be hungry, both to abound and suffer need.* Phil. 4.11, 12. 1 Tim. 6. 8. Hebr. 13. 5. Chi bene mal non puo soffrir a grand honor non puo venir

We are in the world like men playing at Tables, the chance is not in our power, but to play it, is; and when it is fallen we must, manage it as we can, and let nothing trouble us, but when we do a base action, or speak like a fool, or think wickedly: these things God hath put into our powers: but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, & therefore neither are they fit for our passions. My fear may make me miserable, but it cannot prevent what another hath in his power and purpose: and prosperities can onely be enjoyed by them who fear not at all to lose them, since the amazement and passion concerning the future takes off all the pleasure of the present possession: therefore if thou hast lost thy land, do not also lose thy constancy: and if thou must die a little sooner, yet do not die impatiently. For no chance is evil to him that is content, and *to a man nothing is miserable, unless it be unreasonable.* No man can make another man to be his slave, unles he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear, command these

Πᾶν τὸ ἀλογον φόβητρον.

these passions, and you are freer then the Parthian kings.

Instruments or exercises to procure contentedness.

Upon the strength of these premises we may reduce this vertue to practise by its proper instruments first, and then by some more special considerations or arguments of content.

1. When any thing happens to our displeasure, let us endeavour to take of its trouble by turning it into spiritual or artificial advantage, and handle it on that side, in which it may be useful to the designes of reason. For there is nothing but hath a double handle, or at least we have two hands to apprehend it. When an enemy reproaches us, let us look on him as an impartial relator of our faults, for he will tell thee truer then thy fondest friend will, and thou mayest call them *precious balms*, though *they break thy head*, and forgive his anger while thou makest use of the plainnesse of his declamation. *The Ox when he is weary treads surest*, and if there be nothing else in the disgrace but that it makes us to walk warily, & tread sure for fear of our enemies, that is better then to be flattered into pride and carlessenesse. This is the Charity of Christian Philosophy, which expounds the sence of the divine providence fairly, and reconciles us to it by a charitable construction: and we may as wel refuse al Physick if we consider it onely as unpleasant in the tast, and we may finde fault with the rich valleys of Thasus, because they are circled with sharp mountains: but so also we may be in charity with every unpleasant accident, because though it tast bitter, it is intended fot health and medicine.

If therefore thou fallest from thy imployment in

in publick, take sanctuary in an honest retirement being indifferent to thy gain abroad, or thy safety at home: If thou art out of favour with thy Prince, secure thy favour of the King of kings, and then there is no harm come to thee: and when *Zeno Citiensis* lost al his goods in a storm he retired to the studies of Philosophy, to his short cloak, and a severe life, and gave thanks to fortune for his prosperous mischance. When the North-wind blows hard, and it rains sadly, none but fools sit down in it and cry: wise people defend themselves against it with a warm garment, or a good fire, and a dry roof: when a storm of a sad mischance beats upon our spirits, turn it into some advantage by observing where it can serve another end, either of religion or prudence, of more safety or less envy: it wil turn into something that is good, if we list to make it so: at least it may make us weary of the worlds vanity, & take off our confidence from uncertain riches, and make our spirits to dwel in those regions, where content dwels essentially: if it does any good to our souls, it hath made more then sufficient recompence for al the temporal affliction. He that threw a stone at a dog, & hit his cruel stepmother, said, that al though he intended it otherwise, yet the stone was not quite lost: and If we fail in the first designe, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions past the power of chance: and this was called in the old Greek Comedy *a being reveng'd on fortune by becoming Philosophers* and turning the chance into reason or religion: for so a wise man shal overrule his stars, and have a greater influence

influence upon his own content, then all the conſtellations and planets of the firmament.

2. Never compare thy condition with thoſe above thee; but to ſecure thy content look up on thoſe thouſands with whom thou wouldeſt not for any intereſt change thy fortune, and condition. A ſouldier muſt not think himſelf unproſperous, if he be not ſucceſſful as the ſon of *Philip*, or cannot graſp a fortune as big as the Roman Empire: be content that thou art not leſſened as was *Pyrrhus*: or if thou beeſt, that thou art not routed like *Craſſus*: and when that comes to thee, it is a great proſperity, that thou art not cag'd and made a ſpectale like *Bajazet* or thy eyes were not pull'd out like *Zedekiahs*, or that thou wert not flead alive like *Valentinian*. If thou admireſt the greatnes of *Xerxes*, look alſo on thoſe that digged the mountain *Atho*, or whoſe ears and noſes were cut off, becauſe the Helleſpont carried away the bridge. It is a fine thing (thou thinkeſt) to be carried on mens ſhoulders: but give God thanks that thou art not forced to carry a rich fool upon thy ſhoulders as thoſe poor men do whom thou beholdeſt. There are but a few Kings in mankinde, but many thouſands who are very miſerable, if compared to thee. However it is a huge folly rather to grieve for the good of others, then to rejoyce for that good which God hath given us of our own.

And yet there is no wiſe or good man that would change perſons or conditions intirely with any man in the world. It may be he would have one mans wealth added to himſelf, or the power of a ſecond, or the learning of a third, but ſtill he would receive theſe into

into his own person, because he loves that best and therefore esteems it best, and therefore overvalues all that which he is, before all that which any other man in the world can be Would any man be *Dives* to have his wealth, or *Judas* for his office, or *Saul* for his kingdom, or *Absalom* for his beauty, *or Achitophel* for his policy? It is likely he would wish all these, and yet he would be the same person still. For every man hath desires of his own, and objects just fitted to them, without which he cannot be, unless he were not himself. And let every man that loves himself so well as to love himself before all the world, consider, if he have not something for w^h^, in the whole he values himself far more then he can value any man else. There is therefore no reason to take the finest feathers from all the winged nation to deck that bird that thinks already she is more valuable then any the inhabitants of the ayre. Either change all or none. Cease to love your self best, or to be content with that portion of being and blessing for which you love your self so well.

3. It conduces much to our content, if we passe by those things which happen to our trouble, and *consider that which is pleasing and prosperous*, that by the representation of the better the worse may be blotted out: and at the worst you have enough to keep you alive, and to keep up, and to improve your hopes of Heaven. If I be overthrown in my suit at Law, yet my house is left me still and my land: or I have a vertuous wife, or hopeful children, or kinde friends, or good hopes. If I have lost one childe, it may be I have two or three still left me; *or else reckon the blessings which already*

ready you have received, and therefore be pleased in the change and variety of affairs to receive *evil from the hand of God as well as good*. *Antipater* of Tarsus used this art to support his sorrows on his death bed, and reckoned the good things of his past life, not forgetting to recount it as a blessing, and argument that God took care of him, that he had a prosperous journey from Cilicia to Athens. *Or else please thy self* with hopes of the future*: for we were not born with this sadnesse upon us; and it was a change that brought us into it, and a change may bring us out again. † *Harvest will come, and then every farmer is rich, at least for a moneth or two.* It may be thou art entered into the cloud which will bring a gentle shower to refresh thy sorrows.

* Ra speranza e lipan depoveri

Non si male nunc, & olim sic erit

ἀεὶ γὰρ γ' εἰς μῆνας πλοῦσιος

Now suppose thy self in as great a sadnesse, as ever did load thy spirit, wouldest thou not bear it cheerfully and nobly, if thou wert sure that within a certain space some strange excellent fortune would relieve thee, and enrich thee, and recompence thee so as to overflow all thy hopes and thy desires and capacities? now then, when a sadnesse lies heavy upon thee, remember that thou art a Christian designed to the inheritance of Jesus, and what doest thou think concerning thy great fortune, thy lot and portion of eternity? Doest thou think thou shalt be saved or damned? Indeed if thou thinkest thou shalt perish, I cannot blame thee to be sad, sad till thy heart strings crack: but then why art thou troubled at the losse of thy money? what should a damned man do with money, which in so great a sadnesse it is impossible for him to enjoy? Did ever any man upon the rack, afflict

ſlict himſelf becauſe he had received a croſſe anſwer from his Miſtreſſe, or call for the particulars of a purchaſe upon the gallows? If thou doeſt really believe thou ſhalt be damned, I do not ſay it will *cure* the ſadneſſe of thy poverty, but it will *ſwallow* it up. * But if thou believeſt thou ſhalt be ſaved, conſider how great is that joy, how infinite is that change, how unſpeakable is the glory, how excellent is the recompence for all the ſufferings in the world, if they were all laden upon thy ſpirit? So that let thy condition be what it will, if thou conſidereſt thy own preſent condition, and compare it to thy future poſſibility, thou canſt not feel the preſent ſmart of a croſſe fortune to any great degree, either becauſe thou haſt a far bigger ſorrow, or a far bigger joy. Here thou art but a ſtranger travelling to thy Countrey where the glories of a kingdom are prepared for thee, it is therefore a huge folly to be much afflicted becauſe thou haſt a leſſe convenient Inne to lodge in by the way.

But theſe arts of *looking forwards and backwards* are more then enough to ſupport the ſpirit of a Chriſtian: there is no man but hath bleſſings enough in preſent poſſeſſion to outweigh the evils of a great affliction. Tell the joynts of thy body, and do not accuſe the univerſal providence for a lame leg, or the want of a finger, when all the reſt is perfect: and you have a noble ſoul, a particle of Divinity, the image of GOD himſelf: and by the want of a finger you may the better know how to eſtimate the remaining parts, and to account for every degree of the ſurviving bleſſings. *Ariſtippus* in a great ſuit at

Law

law lost a Farm, and to a Gentleman who in civility pitied and deplored his losse, He answered, I have two Farms left still, and that is more then I have lost and moe then you have by one. If you misse an office for which you stood Candidate, then besides that you are quit of the cares and the envy of it, you still have all those excellencies which rendred you capable to receive it, and they are better then the best Office in the common-wealth. If your estate be lessened, you need the lesse to care who governs the Province, whether he be rude or gentle. I am cross'd in my journey, and yet I scaped robbers; and I consider, that if I had bin set upon by villanes, I would have redeem'd that evil by this which I now suffer, and have counted it a deliverance: or if I did fall into the hands of theeves, yet they did not steal my land: or I am fallen into the hands of Publicans and Sequestrators, and they have taken all from me, what now? let me look about me. They have left me the Sun and the Moon, Fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse, and unlesse I list they have not taken away my merry countenance, and my cheerful spirit, and a good conscience: they still have left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of Heaven, and my charity to them too: and still I sleep, and digest, I eat and drink, I reade and meditate, I can walk in my Neighbours pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in vertue and wisdom, in the whole creation, and in God himself: and he

that

that hath ſo many cauſes of joy, and ſo great, is very much in love with ſorrow and peeviſhneſſe, who ioſes al theſe pleaſures, and chooſes to ſit down upon his little handful of thorns: ſuch a perſon were fit to bear *Nero* company in his funeral ſorrow for the loſs of one of *Poppeas* hairs, or help to mourn for *Lesbia's* ſparrow: and becauſe he loves it he deſerves to ſtarve in the midſt of plenty, and to want comfort while he is encircled with bleaſſings.

4. Enjoy the preſent whatſoever it be, and be not ſolicitous for the future: for if you take your foot from the preſent ſtanding, and thruſt it forward toward to morrows event, you are in a reſtleſſe condition: it is like refuſing to quench your preſent thirſt by fearing you ſhall want drink the next day. If it be well to day, it is madneſſe to make the preſent miſerable by fearing it may be ill to morrow, when your belly is full of to-dayes dinner to fear you ſhall want the next dayes ſupper: for it may be you ſhall not, and then to what purpoſe was this dayes affliction? But if to morrow you ſhall want, your ſorrow will come time enough, though you do not haſten it; let your trouble tarry til its own day comes. But If it chance to be ill to day do not increaſe it by the care of to morrow. Enjoy the bleſſings of this day, if God ſends them, and the evils of it bear patiently and ſweetly: for this day is onely ours, we are dead to yeſterday, & we are not yet born to the morrow. He therefore that enjoyes the preſent, if it be good, enjoyes as much as is poſſible: and if onely that

Quid ſit futurum cras fuge quærere, & quem fors dierum cunq; dabit, lucro Appone. Hor. l. 1. Od. 4.

Prudens futuri temporis exitum.
Caliginoſa nocte premit Deus,
Ridetq; ſi mortalis ultra
Fas trepidet: quod adeſt memento
Componere æquus
Hor. l. 3. Od. 29.

Τὸ μὲν σήμερον μέλει μοι, τὸ δ' ἄυριον πεπόηται.

that dayes trouble leans upon him, it is singular & finite. *Sufficient to the day* (said Christ) *is the evil thereof. Sufficient*, but *not intolerable*: but if we look abroad & bring into one dayes thoughts the evil of many, certain and uncertain, what will be, and what will never be, our load will be as intolerable as it is unreasonable. To reprove this instrument of discontent, the Ancients fained that in Hel stood a man twisting a rope of Hay, and still he twisted on, suffering an Asse to eat up all that was finished: so miserable is he who thrusts his passions forward towards future events and suffers all that he may enjoy to be lost and devour'd by folly and inconsideration, thinking nothing fit to be enjoyed but that which is not, or cannot be had. Just so, many young persons are loath to dye, and therefore desire to live to old age, and when they are come thither, are troubled that they are come to that state of life to which before they were come, they were hugely afraid they should never come.

5. Let us prepare our mindes against changes, alwayes expecting them, that we be not surprized when they come: For nothing is so great an enemy to tranquillity and a contented spirit, as the amazement and confusions of unreadinesse and inconsideration: and when our fortunes are violently chang'd, our spirits are unchanged, if they alwayes stood in the Suburbs and expectation of sorrows. *O Death, how bitter art thou to a man that is at rest in his possessions*, and to the Rich Man who had promised to himself ease and fulnesse for many years, it was a sad arrest that his soul was surprized the first

night

night: but the Apostles who every day knockt at the gate of death, and looked upon it continually, went to their Martyrdom in peace and evennesse.

6. Let us often frame to our selves and represent to our considerations the images of those blessings we have, just as we usually understand them when we want them. Consider how desirable health is to a sick man, or liberty to a prisoner; and if but a fit of the toothach seizes us with violence, all those troubles which in our health afflicted us, disband instantly and seem inconsiderable. He that in his health is troubled that he is in debt, & spends sleeples nights, and refuses meat because of his infelicity, let him fal into a fit of the Stone or a high Feaver, despises the arrest of al his first troubles, and is as a man unconcerned. Remember then that God hath given thee a blessing, the want of which is infinitely moe trouble then thy present debt, or poverty or losse; and therefore is now moe to be valued in the possession and ought to out-weigh thy trouble. The very privative blessings, the blessings of immunity, safeguard, liberty and integrity which we commonly enjoy, deserve the thanksgiving of a whole life. If God should send a Cancer upon thy face, or a Wolf into thy side, if he should spread a crust of Leprosie upon thy skin, what wouldest thou give to be but as now thou art? Wouldest thou not on what condition be as a poor as I am? or as the meaneast of thy brethren? Would you not choose your present loss or affliction, as a thing extreamly eligible, and a redemption to thee if thou mightest exchange the other for this? Thou art quit from a thousand calamities, every

ry one of which if it were upon thee would make thee inſenſible of thy preſent ſorrow: and therefore let thy joy (which ſhould be as great for thy freedom from them, as is thy ſadneſſe when thou feeleſt any of them) do the ſame cure upon thy diſcontent. For if we be not extremely fooliſh or vain, thankles or ſenceleſſe, a great joy is more apt to cure ſorrow and diſcontent, then a great trouble is. I have known an affectionate wife when ſhe hath been in fear of parting with her beloved Huſband, heartily deſire of God his life or ſociety upon any conditions that were not ſinful; and chooſe to beg with him, rather then to feaſt without him: and the ſame perſon hath upon that conſideration born poverty nobleſy, when God hath heard her prayer in the other matter: What wiſe man in the world is there who does not prefer a ſmall fortune with peace before a great one with contention, and war and violence? and then he is no lonser wiſe if he alters his opinion when he hath his wiſh.

Aſſai baſta per chi none ingordo.

7. If you will ſecure a contented ſpirit, you muſt meaſure your deſires by your fortune & condition, not your fortunes by your deſires. That is, be governed by your needs not by your fancy; by Nature, not by evil cuſtomes & ambitious principles. He that would ſhoot an arrow out of a Plow, or hunt a Hare with an Elephant, is not unfortunate for miſſing the mark or prey; but he is fooliſh for chooſing ſuch unapt inſtruments: and ſo is he that runs after his content with appetites not ſpringing from natural needs, but from artificial, phantaſtical and violent neceſſities: Theſe are not to be ſatisfied; or if they were, a man hath

choſen

choſen an evil inſtrument towards his content: Nature did not intend reſt to a Man by filling of ſuch deſires. Is that Beaſt better that hath two or three mountains to graze on, then a little Bee that feeds on Dew or Manna, and lives upon what falls every morning from the Store-houſes of Heaven *Clouds and Providence*: Can a man quench his thirſt better out of a River then a full Urn, or drink better from the Fountain when it is finely paved with Marble, then when it ſwells over the green Turf? Pride and artificial gluttonies do but adulterate Nature, making our diet healthleſſe, our appetites impatient and unſatisfiable, & the taſte ſixt, phantaſticall, and meretricious. But that which we miſcall poverty, is indeed Nature: and its proportions are the juſt meaſures of a Man, and the beſt inſtruments of content: but when we create needs that God or Nature never made, we have erected to our ſelves an infinite ſtock of trouble that can have no period.

---quanto præſtentius eſſet
Numen aquæ viridi ſi margine
clauderet undas
Herbaq; nec ingenuum violarent
marmora tophum?
---me paſcunt olivæ
Me cichoræ, leves q; malvæ
Frui paratis & valido mihi
Latoe dones---
Horat. l. 1. Od. 31.
Amabo levem cupreſſum
Omiſſis Cretæ paſcuis
Teriæ mihi datum eſt paſcum
Carco interim doloribus. *Pind.*

Sempronius complained of want of clothes, and was much troubled for a new ſuit, being aſhamed to appear in the Theatre with his Gown a little thread-bare: but when he got it and gave his old clothes to *Codrus*, the poor man was raviſht with joy, and went and gave God thanks for his new purchaſe: and *Codrus* was made richly fine and cheerfully warm by that which *Sempronius* was aſhamed to wear; and yet their natural needs were both alike, the difference onely was, that

Sempronius had some artificial and phantastical necessities superinduced, which *Codrus* had not; and was harder to be relieved, & could not have joy at so cheap a rate; because the one lived according to Nature, the other by pride & ill customes, and measures taken by other mens eyes and tongues, and artificial needs. He that propounds to his fancy things greater then himself, or his needs, and is discontent and troubled when he fails of such purchases, ought not to accuse Providence, or blame his fortune but his folly. God and Nature made no more needs then they mean to satisfie: and he that will make more must look for satisfaction where he can.

8. In all troubles and sadder accidents, let us take sanctuary in religion, & by innocence cast out anchors for our souls to keep them from shipwrack, though they be not kept from storm. For what Philosophy shall comfort a Villane that is haled to the Rack for murdering his Prince; or that is broken upon the wheel for Sacriledge: his cup is full of pure & unmingled sorrow: His body is rent with torment, his name with ignominy, his soul with shame and sorrow which are to last eternally: but when a man suffers in a good cause, or is afflicted, and yet walks not perversly with his God, then, *Anitus & Melitus may kill me, but they cannot hurt me*; then S. *Pauls* character is engraved in the forehead of our fortune: *We are troubled on every side, but not distressed, perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed: and who is he that will harm you if ye be followers of that which is good?* For indeed every thing in the world is indifferent but sin; and all the scorchings of the Sun

Vacare culpæ in calamitatibus maximum solatium.

2 *Cor.* 4. 8.
1 *Pet.* 3. 13.
1 *Pet.* 4. 15, 16.

Sun are very tolerable in reſpect of the burnings of a Feaver or a Calenture. The greateſt evils are from within us: and from our ſelves alſo we muſt look for our greateſt good; for God is the Fountain of it, but reaches it to us by our own hands; and when all things look ſadly round about us, then only we ſhall finde how excellent a fortune it is to have God to friend; and of all friendſhips that only is created to ſupport us in our needs. For it is ſin that turns an Ague into a Feaver, & a Feaver to the Plague, fear into deſpair, anger into rage, and loſſe into madneſſe, and ſorrow to amazement and confuſion: but if either we were innocent, or elſe by the ſadneſſe are made penitent, we are put to School, or into the Theatre, either to learn how, or elſe actually to combat for a Crown; the accident may ſerve an end of mercy, but is not a Meſſenger of wrath.

Let us not therefore be governed by *external* and *preſent*, and *ſeeming things*; nor let us make us the ſame judgement of things, that common and weak underſtandings do; nor make other men, and they not the wiſeſt, to be judges of our felicity, ſo that we be happy or miſerable as they pleaſe to think us; but let reaſon and experience, and religion, and hope relying upon the Divine promiſes be the meaſure of our judgement. No *wiſe man* did ever deſcribe felicity without vertue: and no *good man* did ever think vertue could depend upon the variety of a good or bad fortune. It is no evil to be poor, but to be vitious and impatient.

Beatitudo pendet a rectis conſiliis in affectionem animi conſtan em deſinentibus. Plut.

Means to obtain content by way of conſideration.

To theſe exerciſes and ſpiritual inſtruments

if we adde the following conſiderations concerning the nature and circumſtances of humane chance, we may better ſecure our peace. For as to children who are afraid of vain Images, we uſe to perſwade confidence by making them to handle and look neerer ſuch things, that when in ſuch a familiarity they perceive them innocent, they may overcome their fears: ſo muſt timorous, phantaſtical, ſad and diſcontented perſons be treated; they muſt be made to conſider and on all ſides to look upon the accident, and to take all its dimenſions, and conſider its conſequences, and to behold the purpoſe of God, and the common miſtakes of men, and their evil ſentences they uſually paſſe upon them: For then we ſhall perceive that like Colts and unmanaged Horſes we ſtart at dead bones and liveleſſe blocks, things that are unactive as they are innocent. But if we ſecure our hopes and our fears, and make them moderate and within government, we may the ſooner overcome the evil of the accident: *for nothing that we feel is ſo bad as what we fear.*

Non te ad omnia lætà genuit O Agamemnon. Arctus. Opus eſt te gaudere & mœrere: Mortalis n. natus es: & ut haud vel Iis Superſtes contiſcamur.

1. Conſider that the univerſal providence of God hath ſo ordered it, that the good things of Nature and Fortune are divided, that we may know how to bear our own and relieve each others want and imperfections. It is not for a Man, but for a God to have all excellencies and all felicities. He ſupports my poverty with his wealth, I counſel and inſtruct him with my learning and experience. He hath many friends, I many children: He hath no Heir, I have no inheritance: and any one great bleſſing together with the common portions of Nature and neceſſity is a fair fortune, if it be

be but health or ſtrength, or the ſwiftneſs of *Ahimaaz*. For it is an unreaſonable diſcontent to be troubled that I have not ſo good Cocks, or Dogs, or Horſes as my Neighbour, being more troubled that I want one thing that I need not, then thankful for having received all that I need. *Nero* had this diſeaſe, that he was not content with the fortune of the whole Empire, but put the Fidlers to death for being more ſkilful in the trade then he was: and *Dionyſius* the elder, was ſo angry at *Philoxenus* for ſinging, and with *Plato* for diſputing better then he did, that he ſold *Plato* a Slave into *Ægina*, and condemned the other to the Quarries.

This conſideration is to be enlarged by adding to it that there are ſome inſtances of fortune and a fair condition that cannot ſtand with ſome others, but if you deſire this, you muſt loſe that, and unleſſe you be content with one, you loſe the comfort of both. If you covet Learning, you muſt have leiſure and a retired life: if to be a Polititian, you muſt go abroad, and get experience, and do all buſineſſes, and keep all company, and have no leiſure at all. If you will be rich, you muſt be frugal: If you will be popular, you muſt be bountiful: If a Philoſopher, you muſt deſpiſe riches. The Greek that deſigned to make the moſt exquiſite picture that could be imagined, fancied the eye of *Chione*, and the hair of *Pægnium*, and *Tarſia's* lip, and *Philenium's* chin, and the forehead of *Delphia*, and ſet all theſe upon *Milphidippa's* neck, and thought that he ſhould out-do both Art and Nature. But when he came to view the proportions, hee found, that what was excellent in

Tarſia, did not agree with the other excellency of *Philenium*; & although ſingly they were rare pieces, yet in the whole they made a moſt ugly face. The diſperſed excellencies and bleſſings of many men, if given to one would not make a handſome, but a monſtrous fortune. Uſe therefore that faculty which Nature hath given thee, and thy education hath made actual, and thy calling hath made a duty: but if thou deſireſt to be a Saint, refuſe not his perſecution. If thou wouldeſt be famous as *Epaminondas* or *Fabricius*, accept alſo of their poverty, for that added luſtre to their perſons and envy to their fortune, and their vertue without it could not have been ſo excellent. Let *Euphorion* ſleep quietly with his old rich Wife: and let *Medius* drink on with *Alexander*, and remember, thou canſt not have the riches of the firſt, unleſſe you have the old Wife too; nor the favour which the ſecond had with his Prince, unleſſe you buy it at his price *, that is, pay thy ſobriety down at firſt, and thy health a little after; and then their condition though it looked ſplendidly, yet when you handle it on all ſides, it will prick your fingers.

* Prandet Ariſtoteles quando Philippo lubet, Diogenes quando Diogeni.

2. Conſider how many excellent perſonages in all Ages have ſuffered as great or greater calamities then this w^h^ now tempts thee to impatience. *Agis* was the moſt noble of the Greeks, & yet his Wife bore a childe by *Alcibiades*: and *Philip* was Prince of *Iturea*, and yet his Wife run away with his Brother *Herod* into Galilee: & certainly in a great fortune that was a great calamity. But theſe are but ſingle inſtances. Almoſt all the Ages of the World have noted that their moſt eminent Scholars were

were moſt eminently poor, ſome by choice, but moſt by chance, and an inevitable decree of providence: And in the whole ſex of women God hath decreed the ſharpeſt pains of childebirth, to ſhew that there is no ſtate exempt from ſorrow, and yet that the weakeſt, perſons have ſtrengths more then enough to bear the greateſt evil: and & greateſt Queens and the Mothers of Saints and Apoſtles, have no charter of exemption from this ſad ſentence. But the Lord of men and Angels was alſo the King of ſufferings; & if thy cours robe trouble thee, remember the ſwadling clothes of Jeſus: if thy bed be uneaſy, yet it is not worſe then his Manger; and it is no ſadneſſe to have a thin table, if thou calleſt to minde that the King of heaven & earth was fed with a little breſt milk; and yet beſides this he ſuffered all the ſorrows which we deſerved. We therefore have great reaſon to ſit down upon our own hearths, and warme our ſelves at our own fires, & feed upon content at home: for it were a ſtrange ptide to expect to be more gently treated by the Divine providence then the beſt and wiſeſt men, then Apoſtles and Saints, nay, then the ſon of the Eternal God, the heir of both the worlds.

This Conſideration may be enlarged by ſurveying al the ſtates and families of the world: and he * that at once ſaw *Ægina* and *Megara*, *Pyræus* and *Corinth* lye gaſping in their ruines, and almoſt buried in their own heaps had reaſon to blame *Cicero* for mourning impatiently the death of one woman. In the moſt beauteous and ſplendid fortune there are many cares and proper interruptions and allayes; In the fortune of a Prince there is not

* Servius Sulpitius.

the courſe robe of beggery; but there are infinite cares: and the * Judge ſits upon the Tribunal with great ceremony and oſtentation of fortune, and yet at his houſe, or in his breaſt there is ſomething that cauſes him to ſigh deeply. *Pittacus* was a wiſe and valiant man, but his wife overthrew the Table when he had invited his friends: upon which the good man to excuſe her incivility and his own misfortune ſaid, that every man had one evil, and he was moſt happy that had but that alone: And if nothing elſe happens, yet ſickneſſes ſo often do imbitter the fortune and content of a family, that a Phyſician in a few yeers, and with the practiſe upon a very few families, gets experience enough to miniſter to almoſt all diſeaſes.

* Hic in foro beatus eſſe creditur
Cum foribus apertis ſit ſuis miſerrimus
Imperat mulier, jubet omnia; ſemper litigat,
Multa adferunt illi dolorem, nihil mihi.
Ferre quam ſortem patiuntur omnes
Nemo recuſat.

And when thy little misfortune troubles thee, remember that thou haſt known the beſt of Kings, and the beſt of Men put to death publickly by his own Subjects.

3. There are many accidents which are eſteemed great calamities, and yet we have reaſon enough to bear them well and unconcernedly; for they neither touch our bodies nor our ſouls: our health and our vertue remains intire, our life and our reputation. It may be I am ſlighted, or I have received ill language, but my head akes not for it, neither hath it broke my thigh, nor taken away my vertue, unleſſe I loſe my charity or my patience. Inquire therefore what you are the worſe either in your ſoul or in your body, for what hath happened: for upon this very ſtock many evils will diſappear, ſince the body and the

the soul make up the whole man: and when the daughter of *Stilpo* proved a wanton, he said it was none of his sin, and therefore there was no reason it should be his misery: And if an enemy hath taken all that from a Prince whereby he was a King; he may refresh himself by considering all that is left him, whereby he is a man.

Si natus es Tropæne solus omnium hac lege. Vt semper eant tibi res arbitrio tuo. Felicitatem hanc si quis promisit Deum Transferis jure, non mala fide Et improbe egisser. Menan.

4. Consider that sad accidents and a state of affliction is a School of vertue: it reduces our spirits to soberness, and our counsels to moderation; it corrects levity, and interrupts the confidence of sinning. *It is good for me* (said *David*) *that I have been afflicted, for thereby I have learned thy law.* And *I know* (*O Lord*) *that thou of very faithfulness hast caused me to be troubled.* For God, who in mercy and wisdom governs the world, would never have suffered so many sadnesses, and have sent them especially to the most vertuous and the wisest men, but that he intends they should be the seminary of comfort, the nursery of vertue, the exercise of wisdom, the trial of patience, the venturing for a crown, and the gate of glory.

119. *Psalm.* 10 *part.* v. 3.

5. Consider that afflictions are oftentimes the occasions of great temporal advantages: and we must not look upon them as they sit down heavily upon us, but as they serve some of Gods ends, and the purposes of universal Providence: And when a Prince fights justly, and yet unprosperously, if he could see all those reasons for which God hath so ordered it, he would think it the most reasonable thing in the world, and that it would be very ill to have it otherwise. If a man could have

opened one of the pages of the Divine counsel, and could have seen the event of *Josephs* being sold to the Merchants of Amalek, he might with much reason have dried up the young mans tears: and when Gods purposes are opened in the events of things, as it was in the case of *Joseph*, when he sustained his Fathers family and became Lord of Egypt, then we see what ill judgement we made of things, and that we were passionate as children, and transported with sense & mistaken interest. The case of *Themistocles* was almost like that of *Joseph*, for being banished into Egypt, he also grew in favour with the King, and told his wife, *He had been undone, unless he had been undone.* For God esteems it one of his glories that he brings good out of evil, and therefore it were but reason we should trust God to govern his own world as he pleases: and that we should patiently *wait till the change cometh*, or the reason be discovered.

And this consideration is also of great use to them who envy at the prosperity of the wicked, & the success of Persecutors, and the baits of fishes, and the bread of dogs. God fails not to sow blessings in the long furrows which the plowers plow upon the back of the Church: and this success which troubles us will be a great glory to God, & a great benefit to his Saints and servants, and a great ruin to the Persecutors, who shal have but the fortune of *Theramenes* one of the thirty Tyrants of Athens, who scaped when his house fel upon him, & was shortly after put to death with torments by his Collegues in the Tyranny.

To which also may be added that the great evils which happen to the best and wisest men

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are one of the great arguments, upon the strength of which we can expect felicity to our souls, and the joyes of another world. And certainly they are then very tolerable and eligible, when with so great advantages they minister to the faith and hope of a Christian. But if we consider what unspeakable tortures are provided for the wicked to all eternity, we should not be troubled to see them prosperous here, but rather wonder that their portion in this life is not bigger, and that ever they should be sick, or crossed, or affronted, or troubled with the contradiction & disease of their own vices, since if they were fortunate beyond their own ambition it could not make them recompence for one hours torment in Hell, which yet they shall have for their eternall portion.

After all these considerations deriving from sence and experience, grace and reason, there are two remedies still remaining, and they are *Necessity* and *Time*.

6. For it is but reasonable to bear that accident patiently which God sends, since impatience does but intangle us like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident: it must be run through, and therefore it were better we compose our selves to a patient, then to a troubled and miserable suffering.

Nemo recusat id facere quod necesse est pati.

7. But however, if you will not otherwise be cured, time at last will do it alone; and then consider, do you mean to mourn *always*, or but *for a time?* If always; you are miserable and foolish. If for a time; then why will you not apply those reasons to your grief at first, with which you will cure it at

last: or if you will not cure it with reason, see how little of a man there is in you, that you suffer time to do more with you then reason or religion: you suffer your selves to be cured just as a beast, or a tree is; let it alone and the thing will heal it self; but this is neither honourable to thy person, nor of reputation to thy religion. However be content to bear thy calamity, because thou art sure in a little time it will sit down gentle and easie: For to a mortal man no evil is immortal: And here let the worst thing happen that can, it will end in death, and we commonly think that to be neer enough.

8. Lastly, of those things which are reckoned amongst evils, some are better then their contraries; and to a good man the very worst is tolerable.

Poverty or a low Fortune.

1. Poverty is better then riches; and a mean fortune to be chosen before a great and splendid one. It is indeed despised, and makes men contemptible: it exposes a man to the insolence of evil persons, and leaves a man defenceless: it is alwayes suspected: its stories are accounted lies, and all its counsells follies: it puts a man from all imployment: it makes a mans discourses tedious, and his society troublesome. This is the worst of it: and yet all this and far worse then this the Apostles suffered for being Christians; and Christianity it self may bee esteemed an affliction as well as poverty, if this be all that can be said against it; for the Apostles and the most eminent Christians were really poor, and were

were used contemptuously: and yet, that poverty is despised may be an argument to commend it, if it be despised by none but persons vitious & ignorant. However certain it is that a great fortune is a great vanity, and riches is nothing but danger, trouble, and temptation; like a garment that is too long, and bears a train; not so useful to one, but it is troublesome to two; to him that bears the one part upon his shoulders, and to him that bears the other part in his hands: but poverty is the sister of a good minde, the parent of sober counsels and the nurse of all vertue.

Alta fortuna alto travaglio apporto.

For, what is it that you admire in the fortune of a great King? Is it that hee alwayes goes in a great company? You may thrust your self into the same croud, or go often to Church, and then you have as great a company as he hath; and that may upon as good ground please you as him, that is, justly neither: for so impertinent and useless pomp, and the other circumstances of his distance, are not made for him, but for his Subjects, that they may learn to separate him from common usages, and be taught to be governed. But if you look upon them as fine things in themselves, you may quickly alter your opinion when you shall consider that they cannot cure the toothach, nor make one wise, or fill the belly, or give one nights sleep, (though they help to break many) nor satisfying any appetite of Nature, or Reason, or Religion: but they are states of greatnesse which onely makes it possible for a Man to be made extreamly miserable. And it was long agoe observed by the Greeke Tragedians,

Da autorità la cerimonia al stato.

ὥσπερ δὲ πέσες βαδίζειν συμπληροῖ, οὕτω καὶ χωρυτὸς

Bis ſex dierum menſura conſero ego agros
Bercyn hia arva
Animuſque meus ſurſum uſq; evectus ad polum
Decidit humi, & me ſic videtur alloqui.
Diſce haud nimis magni facere mortalia.
Tantal. in Trigæd.

Tragedians, and from them by *Arrianus*, ſaying, That all our 'Tragedies are of Kings and Princes, and 'rich and ambitious perſonages, but 'you never ſee a poor man have a 'part, unleſſe it be as a Chorus, or 'to fill up the Scenes, to dance or 'to be derided: but the Kings and 'the great Generals; Firſt (ſayes 'he) they begin with joy σίφλα πάθεα crown the houſes: but about the third 'or fourth Act, thy cry out, O *Citheron* why 'didſt thou ſpare my life to reſerve me for 'this more ſad calamity? And this is really true in the great accidents of the World: for a great eſtate hath great croſſes, and a mean fortune hath but ſmall ones. It may be the poor mans loſſes a Cow (for if his childe dyes he is quit of his biggeſt care) but ſuch an accident in a rich and ſplendid Family doubles upon the ſpirits of the parents: Or it may be the poor man is troubled to pay his rent, and that's his biggeſt trouble: but it is a bigger care to ſecure a great fortune in a troubled eſtate, or with equal greatneſſe, or with the circumſtances of honour, and the niceneſſe of reputation to defend a Law-ſuit: and that which will ſecure a common mans whole eſtate, is not enough to defend a great mans honour.

- Funeſta pecunia Templo
Nondum habitas nullas nummorum ereximus aras
Ut colitur pax atq; fides.

And therefore it was not without myſtery obſerv'd among the Ancients, that they who made gods of gold and ſilver, of hope & fear, peace and fortune, Garlick and Onions, Beaſts and Serpents, and a quartan Ague, yet never deified money: meaning, that however wealth was admired by common or abuſed underſtandings:

ſtandings; yet from riches, that is, from that proportion of good things which is beyond the neceſſities of Nature, no moment could be added to a mans real content or happines. Corn from *Sardinia*, herds of *Calabrian* cattel, meadows through which pleaſant *Liris* glides, ſilkes from *Tyrus*, and golden Chalices to drown my health in, are nothing but inſtruments of vanity or ſin, and ſuppoſe a diſeaſe in the ſoul of him that longs for them, or admires them: And this I * have otherwhere repreſented more largely; to which I here adde, that riches have very *great dangers* to their ſoules, not onely *who covet them*, but to all *that have them*. For if a great perſonage undertakes an action paſſionately, and upon great intereſt, let him manage it indiſcreetly, let the whole deſigne be unjuſt, let it be acted with all the malice and impotency in the World; he ſhall have enough to flatter him but not enough to reprove him; he had need be a bold man that ſhall tell his Patron, he is going to Hell; and that Prince had need be a good man that ſhall ſuffer ſuch a Monitor: And though it be a ſtrange kinde of civility, and an evil dutifulneſſe in Friends and Relatives to ſuffer him to periſh without reproof or medicine, rather then to ſeem unmannerly to a great ſinner, yet it is none of their leaſt infelicities that their wealth and greatneſſe ſhall put them into ſinne, and yet put them paſt reproof. I need not inſtance in the habituall intemperance of rich Tables, nor the evil accidents and effects of fulneſſe; pride and luſt, wantonneſſe and ſoftneſſe of diſpoſition, huge talking, and an imperious ſpirit, deſpite of Religion,

Horat. od. 13. lib. 1.

* Chap. 1. Sect. 8 Tittle of Covetouſneſſe.

Religion and contempt of poor persons: At the best, *it is a great temptation for a man to have in his power whatsoever he can have in his sensual desires*; and therefore riches is a blessing like to a present made of a whole Vintage to a Man in a Hectick Feaver; he will be much tempted to drink of it, and if he does he is inflam'd and may chance to die with the kindnesse.

2 Jam. 6, 7.

Now besides what hath been already noted, in the state of poverty there is nothing to be accounted for, but *the fear of wanting necessaries*, of which if a man could be secured, that he might live free from care, all the other parts of it might be reckoned amongst the advantages of wise and sober persons, rather then objections against that state of fortune.

But concerning this I consider, that there must needs be great security to all Christians, since CHRIST not onely made expresse promises that we should have sufficient for this life; but also took great pains and used many arguments to create confidence in us: and such they were which by their own strength were sufficient, though you abate the authority of the Speaker. The Sonne of GOD told us, his Father takes care of us: He that knew all his Fathers counsels and his whole kindnesse towards mankinde, told us so. How great is that truth, how certain, how necessary, which CHRIST himself proved by arguments. The excellent words and most comfortable sentences which are our Bills of Exchange, upon the credit of which we lay our cares down and receive provisions for our need, are these

'Take

'Take no thought for your life what ye ſhall eat
'or what ye ſhall drink, nor yet for your body Mat. 6. 25.
'what ye ſhall put on. Is not the life more then
'meat, and the body then raiment? Behold the
'fowls of the air, for they ſow not, neither do they
'reap, nor gather into barnes, yet your heavenly Fa-
'ther feedeth them. Are ye not much better then
'they? which of you by taking thought can adde one
'cubit to his ſtature? And why take you thought for
'raiment? conſider the Lillies of the field, how
'they grow: They toil not, neither do they ſpin, and
'yet I ſay unto you, that even Solomon in all his
'glory, was not arayed like one of theſe. Therefore
'if God ſo cloth the graſs of the field which to day
'is, and to morrow is caſt into the oven, ſhall he
'not much more clothe you, O ye of little faith?
'Therefore take no thought, ſaying, what ſhall we
'eat, or what ſhall we drink, or wherwithal ſhall
'we be clothed? (for after all theſe things do the
'Gentiles ſeek;) For your heavenly Father know-
'eth that ye have need of all theſe things. But
'ſeeke ye firſt the kingdom of God, and his righte-
'ouſneſs, and all theſe things ſhall be added un-
'to you. Take therefore no thought for the mor-
'row: for the morrow ſhall take thought for the
'things of it ſelf: ſufficient to the day is the e-
'vil thereof. The ſame diſcourſe is repeated
by S. *Luke*: and accordingly our duty is ur- Luke 12. 22. to the 13.
ged and our confidence abetted by the Diſci- Phil. 4. 6.
ples of our Lord in diverſe places of holy 1. Tim. 6. 17.
Scripture. So S. *Paul*, *Be careful for nothing, but in every thing by prayer and ſupplication with thanksgiving, let your requeſt be made known unto God*: And again, *Charge them that are rich in this world that they bee not high minded, nor truſt in uncertain riches, but in the living GOD, who giveth us richly all things to enjoy: and*

yet

and yet again, *Let your conversation be without covetousnesse, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee: So that we may boldly say, the Lord is my helper.* And all this is by S. *Peter* summed up in our duty, thus: *Cast all your care upon him; for he careth for you:* Which words he seems to have borrowed out of the 55 Psalm, verse 23. where *David* saith the same thing almost in the same words; To which I onely adde the observation made by him, and the argument of experience; *I have been young and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread.* And now after all this, a fearlesse confidence in God, and concerning a provision of necessaries is so reasonable, that it is become a duty; and he is scarce a Christian whose faith is so little, as to be jealous in God and suspitious concerning meat and clothes: that man hath nothing in him of the nobleness or confidence of charity.

Does not God provide for all the birds and beasts and fishes? Do not the sparrows fly from their bush, & every morning finde meat where they laid it not? Do not the young ravens call to God and he feeds them? and were it reasonable that the sons of the family should fear the Father would give meat to the chickens and the servants, his sheep and his dogs, but give none to them? He were a very ill Father that should do so: or he were a very foolish son that should think so of a good Father. * But besides the reasonableness of this faith and this hope; we have infinite experience of it. How innocent, how careless, how secure is infancy? and yet how certainly provided for!

for! we have lived at Gods charges all the dayes of our life, and have (as the Italian proverb sayes) set down to meat at the sound of a bell; and hitherto he hath not failed us: we have no reason to suspect him for the future; we do not use to serve men so; and least time of tryal creates great confidences in us towards them who for twenty yeers together never broke their word with us: and God hath so ordered it that a man shall have had the experience of many years provision, before he shall understand how to doubt, that he may be provided for an answer against the temptation shall come, and the mercies felt in his child-hood, may make him fearlesse when he is a man. * Adde to this that God hath given us his holy Spirit; he hath promised heaven to us; he hath given us his Son; and we are taught from Scripture to make this inference from hence *How should not he with him give us all things else?*

The Charge of many Children.

We have a title to be provided for as we are Gods creatures: another title as we are his Children: another because God hath promised: and every of our children hath the same title; and therefore it is a huge folly and infidelity to be troubled and ful of care because we have many children. Every childe we have to feed is a new revenue, a new title to Gods care and providence; so that many children are a great wealth: and if it be said they are chargeable, it is no more then all wealth and great revenues are. For what difference is it; *Titia* keeps ten ploughs, *Cornelia* hath ten children: he hath land enough to imploy, and to feed all his hindes; she blessings, and

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and

and promiſes, and the proviſions and the truth of God to maintain all her children. His hindes and horſes eat up all his corn, and her children are ſufficiently maintained with her little. They bring in and eat up; and ſhe indeed eats up, but they alſo bring in from the ſtore houſes of heaven, and the granaries of God: and my children are not ſo much mine as they are Gods: he feeds them in the womb by wayes ſecret and inſenſible; and would not work a perpetual miracle to bring them forth, and then to ſtarve them.

Violent neceſsities.

But ſome men are highly tempted, and are brought to a ſtrait, that without a miracle they cannot be relieved, what ſhall they do? It may be their pride or vanity hath brought the neceſſity upon them, and it is not a need of Gods making; and if it be not, they muſt cure it themſelves by leſſening their deſires, and moderating their appetites; and yet if it be innocent though unneceſſary, God does uſually relieve ſuch neceſsities; and he does not onely upon our prayers grant us more then he promiſed of temporal things: but alſo he gives many times more then we aſk. This is no object for our faith, but ground enough for a temporal and prudent hope: and if we fail in the particular, God will turn it to a bigger mercy, if we ſubmit to his diſpenſation, and adore him in the denyal. But if it be a matter of neceſsity, let not any man by way of impatience cry out, that God wil not work a miracle; for God by miracle did give meat and drink to his people in the wilderneſſe, of which he had made no particular promiſe in any Covenant: and if all natural means fail,

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it is certain that God will rather work a miracle then break his word, He can do that, He cannot do this. Onely we muſt remember that our portion of temporal things is but *food and raiment*: God hath not promiſed us coaches and horſes, rich houſes and jewels, Tyrian ſilks and Perſian carpets; neither hath he promiſed to miniſter to our needs in ſuch circumſtances as we ſhall appoint, but ſuch as himſelf ſhall chooſe. God will enable either thee to pay thy debt (if thou beggeſt it of him) or elſe he will pay it for thee, that is, take thy deſire as a diſcharge of thy duty, and pay it to thy Creditor in bleſsings, or in ſome ſecret of his providence. It may be he hath laid up the corn that ſhall feed thee in the granary of thy Brother; or will cloth thee with his wool; he enabled Saint *Peter* to pay his Gabel, by the miniſtery of a fiſh; and *Elias* to be waited on by a crow, who was both his miniſter and his ſteward for proviſions: and his holy Son rode in triumph upon an aſſe that grazed in another mans paſtures. And if God gives to him the dominion and reſerves the uſe to thee, thou haſt the better half of the two; but the charitable man ſerves God and ſerves thy need; and both joyn to provide for thee, and God bleſſes both. But if he takes away the fleſh-pots from thee, he can alſo alter the appetite, and he hath given thee power and commandment to reſtrain it: and if he leſſens the revenue he will alſo ſhrink the neceſsity; or if he gives but a very little, he will make it go a great way: or if he ſends thee but courſe diet, he will bleſſe it and make it healthful, and can cure

all

all the anguiſh of thy poverty by giving thee patience, and the grace of contentedneſſe. For the grace of God ſecures you of proviſions, and yet the grace of God feeds and ſupports the ſpirit in the want of proviſions: and if a thin table be apt to enfeeble the ſpirits of one uſed to feed better, yet the cheerfulnes of a ſpirit that is bleſſed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the bleſſing. Poverty therefore is in ſome ſences eligible and to be preferred before riches, but in all ſences it is very tolerable.

Death of Children or neereſt Relatives and Friends.

There are ſome perſons who have been noted for excellent in their lives and paſſions, rarely innocent, and yet hugely penitent for indiſcretions, and harmleſſe infirmities, ſuch as was *Paulina* one of the ghoſtly children of S. *Hierom*, and yet when any of her children dyed ſhe was arreſted with a ſorrow ſo great as brought her to the margent of her grave. And the more tender our ſpirits are made by Religion, the more eaſy we are to let in griefe, if the cauſe be innocent, and be but in any ſence twiſted with piety and due affections. * To cure which we may conſider that all the world muſt die, and therfore to be impatient at the death of a perſon, concerning whom it was certain and known that he muſt die, is to mourn becauſe thy friend or childe was not born an Angel, and when thou haſt a while made thy ſelf miſerable by an importunate and uſeleſſe grief, it may be thou

ſhalt

shalt die thy self, and leave others to their choice whether they will mourn for thee or no: but by that time it wil appear how impertinent that grief was which served no end of life, and ended in thy own funeral. But what great matter is it, if sparks fly upward, or a stone falls into a pit, if that which was combustible be burned, or that which was liquid be melted, or that which is mortal do die? It is no more then a man does every day; for every night death hath gotten possession of that day, and we shall never live that day over again; and when the last day is come there are no more dayes left for us to die. And what is sleeping and waking, but living and dying? what is Spring and Autumne, youth and old age, morning and evening, but real images of life and death, and really the same to many considerable effects and changes?

Untimely death.

But it is not meer dying that is pretended by some as the cause of their impatient mourning; but that the childe dyed young, before he knew good and evil; his right hand from his left, and so lost all his portion of this world, and they know not of what excellency his portion in the next shall be. * If he dyed young, he lost but little, for he understood but little, and had not capacities of great pleasures, or great cares: but yet he dyed innocent, and before the sweetness of his soul was deflour'd and ravished from him by the flames and follies of a forward age: he went out from the dining-rooms before he had fallen into errour by the intemperance of his meat or the deluge of drink: and he hath

hath obtain'd this favour of God, that his ſoul hath ſuffered a leſſe impriſonment, and her load was ſooner taken off that he might with leſſer delayes go and converſe with immortal ſpirits: and the babe is taken into Paradiſe before he knows good and evil, (For that knowledg threw our great Father out) and this ignorance returns the childe thither. * But (as concerning thy own particular) remove thy thoughts back to thoſe dayes in which thy childe was not born, and you are now but as then you was, and there is no difference but that you had a ſon born, and if you reckon that for evil, you are unthankful for the bleſsing; if it be good, it is better that you had the bleſsing for a while then not at all, and yet if he had never been born this ſorrow had not been at all: but be no more diſpleaſed at God for giving you the bleſsing for a while, then you would have been if he had not given it at all; and reckon that intervening bleſsing for a gain, but account it not an evil; and if it be a good, turn it not into ſorrow and ſadneſſe. * But if we have great reaſon to complain of the calamities and evils of our life, then we have the leſſe reaſon to grieve that thoſe whom we loved, have ſo ſmall a portion of evil aſſigned to them. And it is no ſmall advantage, that our children dying young receive: for their condition of a bleſſed immortality is rendred to them ſecure by being ſnatcht from the dangers of an evil choice, and carried to their little cells of felicity, where they can weep no more. And this the wiſeſt of the Gentiles underſtood wel, when thy forbad any offerings or libations to be made for

dead

dead Infants, as was usual for their other dead; as believing they were entred into a secure possession, to which they went with no other condition, but that they passed into it through the way of mortality, and for a few moneths wore an uneasie garment. And let weeping parents say, if they do not think that the evils their little babes have suffered are sufficient. If they be, why are they troubled that they were taken from those many and greater, which in succeeding yeers are great enough to try all the reason and religion which Art and Nature, and the grace of God hath produced in us, to enable us for such sad contentions. And possibly we may doubt concerning men and women, but we cannot suspect that to Infants death can be such an evil, but that it brings to them much more good, then it takes them from in this life.

Death unseasonable.

But others can well bear the death of Infants: but when they have spent some yeers of childehood or youth, and are entred into arts, and society, when they are hopeful and provided for, when the parents are to reap the comfort of all their fears and cares, then it breaks the spirit to lose them. This is true in many; but this is not love to the dead, but to themselves: for they misse what they had flattered themselves into by hope & opinion: and if it were kindness to the dead, they may consider, that since we hope he is gone to God and to rest, it is an ill expression of our love to them, that we weep for their good fortune. For that life is not best which is longest: and when they are descended into the

Juvenis re linquit vitam quem Dii diligunt. Menand.

grave, it shall not be enquired how long they have lived, but how well. And yet this shortning of their dayes is an evil wholly depending upon opinion. For if men did naturally live but twenty yeers, then we should be satisfied if they died about sixteen, or eighteen, and yet eighteen yeers now are as long as eighteen yeers would be then; and if a man were but of a dayes life, it is wel if he lasts till even-song, & then sayes his compline an hour before the time: and we are pleased and call not that death immature if he lives till seventy: and yet this age is as short of the old periods, before and since the flood, as this youths age (for whom ye mourn) is of the present fulnesse. Suppose therefore a decree passed upon this person (as there have been many upon all mankinde) and God hath set him a shorter period; and then we may as well bear the immature death of the young man, as the death of the oldest men: for they also are immature and unseasonable in respect of the old periods of many generations. * And why are we troubled that he had arts and sciences before he died? or are we troubled that he does not live to make use of them? the first is cause of joy, for they are excellent in order to certain ends: And the second cannot be cause of sorrow, because he hath no need to use them as the case now stands, being provided for with the provisions of an Angel, and the manner of Eternity. However, the sons and the parents, friends and relatives are in the world, like hours and minutes to a day. The hour comes and must passe; and some stay but minutes, and they also passe, and shall never return again. But let it be considered,

conſidered, that from the time in which a man is conceived, from that time forward to Eternity he ſhall never ceaſe to be: and let him dye young or old, ſtill he hath an immortal ſoul, and hath laid down his body onely for a time, as that which was the inſtrument of his trouble and ſorrow, and the ſcene of ſickneſſes and diſeaſe. But he is in a more noble manner of being, after death, then he can be here: and the childe may with more reaſon be allowed to cry for leaving his mothers womb for this world, then a man can for changing this world for another.

Sudden deaths or violent.

Others are yet troubled at the manner of their childes or friends death. He was drowned, or loſt his head, or died of the plague, and this is a new ſpring of ſorrow: but no man can give a ſenſible account, how it ſhall be worſe for a childe to dye with drowning in half an hour, then to endure a Feaver of one and twenty dayes. And if my friend loſt his head, ſo he did not loſe his conſtancy, and his religion, he dyed with huge advantage.

Being childeleſſe.

But by this means I am left without an Heir: Well, ſuppoſe that: Thou haſt no Heir, and I have no inheritance; & there are many Kings and Emperours that have died childeleſs: many Royal lines are extinguiſhed: And *Auguſtus Cæſar* was forced to adopt his wives ſon to inherit al the Roman greatneſs. And there are many wiſe perſons that never married; & we reade no where that any of the children of

the Apostles did survive their Fathers: and all that inherit any thing of Christs Kingdom come to it by adoption, not by natural inheritance: and to dye without an natural heir is no intolerable evil, since it was sanctified in the person of Jesus who died a Virgin.

Evil or unfortunate children.

And by this means we are freed from the greater sorrows of having a Fool, a Swine, or a Goat, to rule after us in our families: and yet even this condition admits of comfort. For all the wilde *Americans* are supposed to be the sons of *Dodonaim*; and the sons of *Jacob* are now the most scattered and despised people in the whole World. The son of *Solomon* was but a silly weak man; and the son of *Hezekiah* was wicked: and all the Fools and barbarous people, all the Thieves and Pirates, all the slaves and miserable men and women of the World are the sons and daughters of *Noah*; and we must not look to be exempted from that portion of sorrow which God gave to *Noah*, and *Adam*, to *Abraham*, to *Isaac* and to *Jacob*: I pray God send us into the lot of *Abraham*. But if any thing happens worse to us, *it is enough for us that we bear it evenly*.

Κρεῖσσον ἴσον κακὸν ἢ ὅτι κακοδαίμονα. *Epict.*

ἐνὶ δ' ἀρκεῖτω τὸ δυστυχεῖν.

Our own death.

And how if you were to die your self? you know you must. Onely be ready for it, by the preparations of a good life; and then it is the greatest good that ever hapned to thee: else there is nothing that can comfort you. But if you have served God in a holy life, send away the women and the weepers, tell them it is as much intemperance to weep too much, as to laugh

Ad fines cum perveneris ne revertito. *Pythag.*

laugh too much: and when thou art alone, or with fitting company, dye as thou shouldest; but do not dye impatiently and like a Fox catcht in a trap. For if you fear death, you shall never the more avoid it, but you make it miserable. *Fannius* that kild himself for fear of death, dyed as certainly, as *Portia* that eat burning coals, or *Cato* that cut his own throat. To dye is necessary and natural, and it may be honourable: but to dye poorly, and basely, and sinfully, that alone is it, that can make a man unfortunate. No man can be a slave, but he that fears pain, or fears to die. To such a man nothing but chance and peaceable times can secure his duty, and he depends upon things without, for his felicity; and so is well but during the pleasure of his enemy, or a Thief, or a Tyrant, or it may be, of a Dog, or a wilde Bull.

καὶ θανεῖν δὲ ἕτοιμος, ἀλλ' ἀσφαλῶς θανεῖν.

Prayers for the several Graces and parts of Christian Sobriety.

A Prayer against Sensuality.

O Eternal Father, thou that sittest in Heaven invested with Essential Glories and Divine Perfections, fill my soul with so deep a sence of the excellencies of spiritual & heavenly things, that my affections being weaned

ed from the pleaſures of the world, and the falſe allurements of ſin, I may with great ſeverity and the prudence of a holy diſcipline and ſtrict deſires, with clear reſolutions and a free ſpirit have my converſation in Heaven and heavenly imployments; that being in affections as in my condition a Pilgrim and a ſtranger here, I may covet after and labour for an abiding city, and at laſt may enter into and for ever dwell in the Celeſtial Jeruſalem which is the mother of us all, through Jeſus Chriſt our Lord. Amen.

For Temperance.

O Almighty God and gracious Father of Men, and Angels, who openeſt thy hand and filleſt all things with plenty, and haſt provided for thy ſervant ſufficient to ſatisfie all my needs: teach me to uſe thy creatures ſoberly and temperately, that I may not with loads of meat or drink make the temptations of my enemy to prevail upon me, or my ſpirit unapt for the performance of my duty, or my body healthleſſe, or my affections ſenſual and unholy. O my God, never ſuffer that the bleſſings which thou giveſt me may either miniſter to ſin or ſickneſs, but to health and holineſs, and thankſgiving, that in the ſtrength of thy proviſions I may cheerfully, and actively, and diligently ſerve thee: that I may worthily feaſt at thy Table here, and be accounted worthy through thy grace to be admitted to thy Table hereafter at the Eternal Supper of the Lamb to ſing an Alleluiah to God the Father, the Son, and the Holy Ghoſt for ever and ever. Amen.

For

For Chaſtity: to be ſaid eſpecially by unmarried perſons.

ALmighty God, our moſt holy and eternal Father, who art of pure eyes, and canſt behold no uncleanneſs; let thy gracious and holy Spirit deſcend upon thy ſervant, and reprove the ſpirit of Fornication and Uncleanneſſe, and caſt him out, that my body may be a holy Temple, and my ſoul a ſanctuary to entertain the Prince of purities, the holy & eternal Spirit of God. O let no impure thoughts pollute that ſoul which God hath ſanctified; no unclean words pollute that tongue which God hath commanded to be an Organ of his praiſes; no unholy and unchaſte action rend the vail of that Temple where the holy *Jeſus* hath been pleaſed to enter, and hath choſen for his habitation: but ſeal up all my ſenſes from all all vain objects, and let them be entirely poſſeſſed with Religion, and fortified with prudence, watchfulneſs, and mortification: that I poſſeſſing my veſſel in holineſs, may lay it down with a holy hope, and receive it again in a joyful Reſurrection through Jeſus Chriſt our Lord. Amen.

A Prayer for the love of God, to be ſaid by Virgins and Widows profeſſed or reſolved ſo to live: and may be uſed by any one.

OHoly and pureſt Jeſus who wert pleaſed to eſpouſe every holy ſoul and joyn it to thee with a holy union, & myſterious inſtruments of religious ſociety and communications, O fill my ſoul with religion and deſires, holy as the thoughts of Cherubim, paſſionate beyond the love of women, that I may love

thee as much as ever any creature loved thee, even with all my soul, and all my faculties, and all the degrees of every faculty; let me know no loves but those of duty and charity, obedience and devotion, that I may for ever run after thee who art the King of Virgins, and with whom whole kingdoms are in love, and for whose sake Queens have died; & at whose feet Kings with joy have laid their Crowns and Scepters: My soul is thine O deareſt Jesu, thou art my Lord, and hast bound up my eyes and heart from all stranger affections; give me for my dowry purity and humility, modesty and devotion, charity and patience, and at last bring me into the Bride-chamber to partake of the felicities and to lye in the bosom of the Bridegroom to eternal ages, O holy and sweeteſt Saviour Jesus. *Amen.*

A Prayer to be said by married persons in behalf of themselves and each other.

O Eternal and gracious Father who hast consecrated the holy estate of marriage to become mysterious, and to represent the union of Christ and his Church, let thy holy Spirit so guide me in the doing the duties of this state, that it may not become a sin unto me; nor that liberty which thou hast hallowed by the holy Jesus, become an occasion of licentiousneſſe by my own weakneſſe and sensuality: and do thou forgive all those irregularities & too sensual applications which may have in any degree discomposed my spirit and the severity of a Christian. Let me in all accidents and circumstances be severe in my duty towards thee, affectionate and dear to my Wife [or Husband] a guide and good

good example to my family, and in all quietneſſe, ſobriety, prudence and peace, a follower of thoſe holy pairs who have ſerved thee with godlineſſe and a good teſtimony: and the bleſſings of the eternal God, bleſſings of the right hand, and of the left be upon the body and ſoul of thy ſervant my Wife [or Husband] and abide upon her [or him] till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal Jeſus, our Lord and Saviour. Amen.

A Prayer for the Grace of Humility.

O Holy and moſt gracious Maſter and Saviour Jeſus, who by thy example and by thy precept, by the practiſe of a whole life and frequent diſcourſes didſt command us to be meek and humble in imitation of thy incomparable ſweetneſſe and great humility: be pleaſed to give me the grace as thou haſt given me the commandment: enable me to do whatſoever thou commandeſt, and command whatſoever thou pleaſeſt: O mortifie in me all proud thoughts, and vain opinions of my ſelf: let me return to thee the acknowledgement and the fruits of all thoſe good things thou haſt given me, that by confeſſing I am wholly in debt to thee for them, I may not boaſt my ſelf for what I have received, and for what I am highly accountable: and for what is my own, teach me to be aſhamed and humbled, it being nothing but ſin and miſery, weakneſſe and uncleanneſſe. Let me go

before my brethren in nothing but in ſtriving to do them honour and thee glory; never to ſeek my own praiſe; never to delight in it when it is offered; that deſpiſing my ſelf I may be accepted by thee in the honours with which thou ſhalt crown thy humble and deſpiſed ſervants for Jeſus his ſake in the kingdom of eternal glory. Amen.

Acts of Humility and modeſty by way of prayer and meditation.

1.

Lord I know that my ſpirit is light and thorny, my body is bruitiſh and expoſed to ſickneſs; I am conſtant to folly, and inconſtant in holy purpoſes: My labours are vain and fruitleſſe; my fortune full of change and trouble, ſeldome pleaſing, never perfect: My wiſdom is folly; being ignorant even of the parts and paſſions of my own body: and what am I, O Lord, before thee, but a miſerable perſon, hugely in debt, not able to pay?

2.

Lord I am nothing, and I have nothing of my ſelf, I am leſſe then the leaſt of all thy mercies.

3.

What was I before my birth? Firſt nothing and then uncleanneſs. What during my childhood? weakneſs and folly. What in my youth? folly ſtill and paſſion, luſt and wildeneſſe. What in my whole life? a great ſinner, a deceived and an abuſed perſon. Lord pity me, for it is thy goodneſs that I am kept from confuſion and amazement, when I conſider the miſery and ſhame of my perſon, and the defilements of my nature.

4. Lord

4.

Lord what am I, and Lord what art thou? What is man that thou art mindeful of him, & the Son of Man that thou so regardest him?

5.

How can Man be justified with God? or how can he be clean that is born of a Woman? Behold even to the Moon and it shineth not, yea, the Stars are not pure in his sight. How much lesse Man that is a Worm, and the son of Man which is a Worm? *Job* 25.

A Prayer, for a contented spirit, and the grace of moderation and patience.

O Almighty God, Father and Lord of all the Creatures, who hast disposed all things and all chances so as may best glorifie thy wisdom, and serve the ends of thy justice, and magnifie thy mercy, by secret and undiscernable wayes bringing good out of evil; I most humbly beseech thee to give me wisdom from above, that I may adore thee and admire thy wayes, and footsteps, which are in the great Deep, and not to be searched out; teach me to submit to thy providence in all things, to be content in all changes of person and condition; to be temperate in prosperity, and to reade my duty in the lines of thy mercy, and in adversity to be meek, patient and resign'd, and to look through the cloud, that I may wait for the consolation of the Lord, and the day of redemption; in the mean time doing my duty with an unwearied diligence, and an undisturbed resolution, having no fondnesse for the vanities or possessions of this World, but laying up my hopes in Heaven and the rewards

off

of holy living, and being strengthned with the Spirit in the inner man, through Jesus Christ our Lord. *Amen.*

CHAP. III.

Of Christian Justice.

JUstice is by the Christian Religion enjoyned in all its parts by these two propositions in Scripture. [*Whatsoever ye would that men should do to you, even so do to them*] This is the measure of *communicative justice*, or of that justice which supposes exchange of things profitable, for things profitable: that as I supply your need, you may supply mine, as I do a benefit to you, I may receive one by you: & because every man may be injured by another, therefore his security shall depend upon mine: if he will not let me be safe, he shall not be safe himself, (onely the manner of his being punished, is upon great reason both by God and all the World taken from particulars, and committed to a publick dis-interested person, who will do justice without passion, both to him and to me.) If he refuses to do me advantage, he shall receive none when his needs require it. And thus *God gave necessities* to men, that all men might need; and *several abilities* to severall persons, that each Man might help to supply the publick needs, and by joyning to fill up all wants, they may be

be knit together by justice, as the parts of the world are by nature: and *he hath made us all obnoxious* to injuries, and made every little thing strong enough to do us hurt by some instrument or other; and hath given us all a sufficient stock of self love, and desire of self preservation, to be as the chain to tye together all the parts of society, and to restrain us from doing violence, lest we be violently dealt withal our selves.

The other part of justice is commonly called *distributive*, and is commanded in this rule, [*Render to all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another*] This justice is distinguished from the first, because the obligation depends not upon contract or expresse bargain, but passes upon us by vertue of some cōmand of God, or of our Superiour, by nature or by grace, by piety or religion, by trust or by office according to that Cōmandment [*As eve-* 1 Pet. 4. 11. *man hath received the gift so let him minister the same one to another, as good stewards of the manifold grace of God.* And as the first confiders an equality of persons in respect of the contract or particular necessity: this supposes a difference of persons, and no particular bargains, but such necessary entercourses, as by the Laws of God or man are introduced. But I shall reduce all the particulars of both kindes to these four heads. 1. Obedience. 2. Provision. 3. Negotiation. 4. Restitution. Rom. 13. 7.

Sect. I.

Sect I.

Of Obedience to our Superiours.

OUr Superiours are set over us in affairs of the World, or the affairs of the Soul, and things pertaining to Religion, and are called accordingly, *Ecclesiastical* or *Civil*. Towards whom our duty is thus generally described in the new Testament. For *Temporall* or *Civill Governours* the commands are
Rom.13.8. these. [*Render to Cæsar the things that are Cæsars*] and [*Let every soul be subject to the higher powers: For there is no power but of God: The powers that be are ordained of God: whosoever therefore resisteth the power, resisteth*
Titus 3.1. *the ordinance of God; and they that resist shall receive to themselves damnation*] and [*Put them in minde to be subject to principalities and powers*
1 Pet.2.13. *and to obey Magistrates*] and [*Submit your selves to every ordinance of man, for the Lords sake; whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him for the punishment of evil doers, and the praise of them that do well.*

For *Spiritual or Ecclesiastical governours* thus we are commanded. [*Obey them that have the*
Heb.13.17 Philip 2.29 2 Cor.2.2 *rule over you, and submit your selves, for they watch for your souls, as they that must give an account*] and [*hold such in reputation*] and [*to this end did I write that I might know the proof of you, whether ye be obedient in all things*] said S. *Paul* to the Church of Corinth. * Our duty is reducible to practise by the following rules.

Acts and duties of Obedience to all our Superiours.

1. We must obey al humane laws appointed and constituted by lawful Authority, that is,

of

of the ſupreme power, according to the conſtitution of the place in which we live: all laws I mean, which are not againſt the Law of God.

2. In obedience to humane laws we muſt obſerve the letter of the Law, where we can without doing violence to the reaſon of the Law and the intention of the Law-giver: but where they croſſe each other, the charity of the Law is to be preferred before its diſcipline, and the reaſon of it before the letter.

3. If the general reaſon of the Law ceaſes in our particular, and a contrary reaſon riſes upon us, we are to procure diſpenſation, or leave to omit the obſervation of it in ſuch circumſtances; If there be any perſons or office appointed for granting it: but if there be none, or if it is not eaſily to be had, or not without an inconvenience greater then the good of the obſervation of the Law in our particular, we are diſpenſed withal in the nature of the thing, without further proceſs or trouble.

4. As long as the Law is obligatory, ſo long our obedience is due; and he that begins a contrary cuſtom without reaſon, ſins: but he that breaks the law when the cuſtom is entred and fixed, is excuſed, becauſe it is ſuppoſed, the legiſlative power conſents, when by not puniſhing, it ſuffers diſobedience to grow up to a cuſtom.

5. Obedience to humane laws muſt be *for conſcience ſake*: that is, becauſe in ſuch obedience publick order, and charity, and benefit is concerned: and becauſe the Law of God commands us, therefore we muſt make a conſcience in keeping the juſt laws of Superiors: and although the matter before the making of the

the Law was indifferent, yet now the obedi-
Ἐξ ἀρχῆς ence is not indifferent, but next to the Laws
μὲν ἀδιά- of God, we are to obey the Laws of al our Su-
φορος· periours, who the more publick they are, the
ὕστερον δὲ- first they are to be in the order of obedience.
σὼν δὲ 6. Submit to the punishment and censure
κριτέον. of the Laws, and seek not to reverse their
Arist. eth judgement by opposing, but by submitting, or
5. cap. 7. flying, or silence to passe thorow it, or by it as we can: and although from inferiour Judges we may appeal where the Law permits us, yet we must sit down and rest in the judgement of the Supreme: and if we be wronged, let us complain to God of the injury, not of the persons, and he will deliver thy soul from unrighteous Judges.

7. Do not believe thou hast kept the Law, when thou hast suffered the punishment. For although patiently to submit to the power of the sword, be a part of obedience, yet this is such a part as supposes another left undone: and the Law punishes, not because she is as well pleased in taking veangeance, as in being obeyed, but because she is displeased, she uses punishment as a means to secure obedience for the future, or in others. Therefore although in such cases the Law is satisfied, and the injury, & the injustice is paid for, yet the sins of irreligion, and scandal, and disobedience to God must still be so accounted for, as to crave pardon, and be washed off by repentance.

8. Humane Laws are not to be broken with scandal, nor at all without reason; for he that does it causelesly is a despiser of the Law, and undervalues the Authority. For humane Laws differ from divine Laws principally in this:

1. That

1. That the *positive commands of a man* may be broken upon ſmaller, and more reaſons then *the poſitive commands of God*: we may upon a ſmaller reaſon omit to keep any of the faſting dayes of the Church, then omit to give alms to the poor: onely this, the reaſon muſt bear weight according to the gravity and concernment of the Law; a Law in a ſmall matter may be omitted for a ſmal reaſon, in a great matter not without a greater reaſon. And 2. *The negative precepts* of men may ceaſe by many inſtruments, by contrary cuſtoms, by publick diſreliſh, by long omiſſion: but *the negative precepts* of God never can ceaſe, but when they are expreſſely abrogated by the ſame Authority. But what thoſe reaſons are that can diſpenſe with the command of a man, a man may be his own Judge, and ſometimes take his proportions from his own reaſon and neceſſity, ſomtimes from publick fame, and the practiſe of pious and ſevere perſons, and from popular cuſtoms, in which a man ſhall walk moſt ſafely when he does not walk alone, but a ſpiritual man takes him by the hand.

9. We muſt not be too forward in procuring diſpenſations: nor uſe them any longer then the reaſon continues for which we firſt procured them; for to be diſpenſed withal is an argument of natural infirmity, if it be neceſſary; but if it be not, it ſignifies an indiſciplined and unmortified ſpirit.

10. We muſt not be too buſie in examining the prudence and unreaſonableneſſe of humane Laws: for although we are not bound to believe them all to be the wiſeſt, yet if by enquiring into the lawfulneſſe of them, or by any other inſtrument we finde them to fail of that

that wisdom with which some others are ordained, yet we must never make use of it to disparage the person of the Law-giver, or to countenance any mans disobedience, much lesse our own:

11. Pay that reverence to the person of thy prince, of his ministers, of thy Parents and spiritual Guides, which by the customs of the place thou livest in are usually paid to such persons in their several degrees: that is, that the highest reverence be paid to the highest person, and so still in proportion: and that this reverence be expressed in all the circumstances and manners of the city and nation.

12. Lift not up thy hand against thy Prince or Parent upon what pretence soever: but bear all personal affronts and inconveniences at their hands, and seek no remedy but by patience, and piety, yielding and praying, or absenting thy self.

13. *Speak not evil of the Ruler of thy people*, neither *Curse thy Father or Mother*, nor revile thy spiritual Guides, nor discover and lay naked their infirmities: but treat them with reverence and religion, and preserve their Authority sacred by esteeming their persons venerable.

14. Pay tribute and customs to Princes according to the Laws: and maintenance to thy Parents according to their necessity: and honourable support to the Clergy according to the dignity of the work, and the customs of the place.

15. Remember alwayes that duty to our Superiors is not an act of commutative justice, but of distributive: That is, although Kings and parents and spiritual Guides are

to pay a great duty to their Inferiours, the duty of their several charges and government: yet the good government of a King and of Parents are actions of *Religion* as they relate to God, and of *Piety* as they relate to their people and families. And although we usually call them *just Princes* who administer their Laws exactly to the people, because the actions are in the matter of *justice*; yet in propriety of speech, they are rather to be called, *Pious* and *Religious*. For as he is not called a *just Father* that educates his children well, but *pious*; so that Prince who defends and well rules his people, is *Religious*, and does that duty for which alone he is answerable to God. The consequence of which is this, so far as concerns our duty: If the Prince or Parent fail of their duty, we must not fail of ours: for we are answerable to them and to God too; as being accountable to all our Superiours, and so are they to theirs: they are above us, and God is above them.

Remedies against disobedience: and means to endear our obedience, by way of consideration.

1. Consider that all authority descends from God, & our Superiours bear the image of the Divine Power, which God imprints on them as on an image of clay, or a coin upon a lesse perfect mettle, which who so defaces, shall not be answerable for the losse or spoil of the materials, but the assacing the Kings Image, and in the same measure will God require it at our hands, if we dispise his authority upon whomsoever he hath imprinted it. *He that despiseth you, despiseth me.* And *Dathan* and *Abiram* were said to be *gathered together*

ther against the Lord. And this was *S. Pauls* argument for our obedience[*The powers that be, are ordained of God.*]

2. There is very great peace and immunity from sin in resigning our wills up to the command of others: for provided that our duty to God be secured, their commands are warrents to us in all things else and the case of conscience is determined, if the command be evident and pressing: and it is certain, the action that is but indifferent, and without reward, if done onely upon our own choice, is an act of duty and of religion, and rewardable by the grace and favour of God, if done in obedience to the command of our Superiours. For since naturally we desire what is forbidden us, and (sometimes there is no other evil in the thing, but that it is forbidden us) God hath in grace enjoyned and proportionably accepts obedience as being directly opposed to the formerly irregularity, and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a society and a republick, and distinguished from herds of Beasts, and heaps of Flyes, who do what they list, and are incapable of Laws, and obey none, and therefore are killed and destroyed, though never punished, and they never can have a reward.

4. By obedience we are rendred capable of all the blessings of government, signified
Rom.1.34. by Saint *Paul* in these words[*He is the Minister of God to thee for good,*] and by *S. Peter* in
4 Pet.2.14. these [*Governours are sent by him for the punishment of evil doers, and for the praise of them*

that

that do well.] And he that ever felt, or saw, or can understand the miseries of confusion in publick affaires, or Amazement in a heap of sad, tumultuous, and indefinit thoughts, may from thence judge of the admirable effects of order, and the beauty of Government. What health is to the body, and peace is to the *Spirit*, that is Government to the societies of Men, the greatest blessing which they can receive in that temporal capacity.

5. No man shall ever be fit to govern others that knows not first how to obey. For if the spirit of a Subject be rebellious, in a Prince it will be tyrannical and intolerable, and of so ill example, that as it will encourage the disobedience of others, so it will render it unreasonable for him to exact of others, what in the like case he refused to pay.

6. There is no sin in the World which God hath punisht with so great severity and high detestation as this of disobedience. For the crime of Idolatry God sent the Sword amongst his people, but it was never heard that the Earth opened and swallowed up any but Rebels against their Prince.

7 Obedience is better then the particular actions of Religion, and he serves God better that follows his Prince in lawful services, then he that refuses his command upon pretence he must go say his prayers. But Rebellion is compar'd to that sin which of all sins seems the most unnatural and damned impiety. *Rebellion as is the sin of Witchcraft.*

8. Obedience is a complicated act of vertue and many graces are exercised in one act of obedience It is an act of Hmility, of mortification and self-denial, of charity to God, of care

care of the publick, of order and charity to our selves and all our society, and a great instance of a victory over the most refractory and unruly passions.

9. To be a Subject is a greater temporal felicity then to be a King: for all eminent Governments according to their height have a great burden, huge care, infinite businesse, little rest, * innumerable fears, and all that he enjoyes above another is, that he does enjoy the things of the World with other circumstances, and a bigger noise; and if others go at his single command, it is also certain he must suffer inconvenience at the needs and disturbances of all his people: and the evils of one man, and of one family are not enough for him to bear, unless also he be almost crush'd with the evils of mankinde. He therefore is an ingrateful person that will press the scales down with a voluntary lead, and by disobedience put more thorns into the Crown or Mitre of his Superiour. Much better is the advice of S. *Paul*, *Obey them that have the rule over you, as they that must give an account for your souls, that they may do it with joy and not with grief*: *for* (besides that it is unpleasant to them) *it is unprofitable for you.*

* ὃ χρὴ παντύχον ἔμμεναι ἄλλοθεν ἄλλο.
Ὣς λαοὶ γ' ὅππῃ βασιλῆα ἴδωσι τόσσα μέμηλε. *Hom. Il. β.*

10. The Angels are ministring spirits and perpetually execute the will and commandment of God: and all the wise men and all the good men of the world are obedient to their Governours: and the eternal Son of God esteemed it his *Meat and drink to do the will of his Father*, and for his obedience alone obtained the greatest glory: and no man-

ever

ver came to perfection but by obedience: and thousands of Saints have chosen such institutions and manners of living, in which they might not choose their own work, nor follow their own will, nor please themselves, but be accountable to others, and subject to discipline, and obedient to command, as knowing this to be the highway of the Cross, the way that the *King of sufferings* and humility did choose, and so became the *King of Glory*.

11. No man ever perished who followed first the will of God, and then the will of his Superiours: but thousands have been damned meerly for following their own will, and relying upon their own judgements, and choosing their own work, and doing their own fancies: For if we begin with our selves, whatsoever seems good in our eyes, is most commonly displeasing in the eyes of God.

12. The sin of Rebellion, though it be a spiritual sin and imitable by Devils, yet it is of that disorder, unreasonableness and impossibility amongst intelligent spirits, that they never murmured or mutined in their lower stations against their Superiours. Nay, the good Angels of an inferiour Order durst not revile a Devil of a higher Order. This consideration which I reckon to be most pressing in the discourses of reason and obliging next to the necessity of a Divine precept, we learn from S. *Jude* [*Likewise also these filthy dreamers despise dominion and speak evil of dignities: And yet Michael the Archangel when contending with the Devil he disputed about the body of Moses durst not bring against him a railing accusation.* Jude 8, 9.

But because our Superiours rule by their ex-

example, by their word or law, and by the rod, therefore in proportion there are several degrees and parts of obedience, of several excellencies and degrees towards perfection.

Degrees of Obedience.

1. The first is *the obedience of the outward work*: and this is all that Humane Lawes of themselves regard: for because Man cannot judge the heart, therefore it prescribes nothing to it: the publick end is served not by good wishes, but by real and actual performances; and if a Man obeyes against his will he is not punishable by the Laws.

2. *The obedience of the will*, and this is also necessary in our obedience to Humane Laws, not because man requires it for himself, but because God commands it towards Man; and of it (although Man cannot, yet) God will demand account. For we are to do it *as to the Lord and not to men*; and therefore we must do it willingly. But by this means our obedience in private is secur'd against secret arts and subterfuges; and when we can avoid the punishment, yet we shall not decline our duty, but serve Man for Gods sake, that is, *cheerfully, promptly, vigorously*, for these are the proper parts of willingness and choice.

3. The *understanding must yeeld obedience in general*, though not in the particular instance; that is, we must be firmly perswaded of the excellency of the obedience, though we be not bound in all cases to think the particular Law to be most prudent. But in this, our rule is plain enough. Our understanding ought to be in-

inquisitive whether the civil constitution agree with our duty to God; but we are bound to inquire no further; And therefore beyond this, although he, who having no obligation to it (as Counsellours have) inquires not at all into the wisdom or reasonableness of the Law, be not alwayes the wisest Man, yet he is ever the best Subject. For when he hath given up his understanding to his Prince and Prelate, provided that his duty to God be secured by a precedent search, hath also with the best, and with all the instruments in the World secured his obedience to Man.

Sect. 2.

Of Provision, or that part of Justice Which is due from Superiours to Inferiours.

AS God hath imprinted his authority in several parts upon several estates of Men, as Princes, Parents, Spiritual Guides, so he hath also delegated and committed parts of his care and providence unto them, that they may be instrumental in the conveying such blessings which God knowes we need, and which he intends should be the effects of Government. For since God governes all the World as a King, provides for us as a Father, and is the great Guide and Conductor of our spirits as the Head of the Church, and the great Shepherd and Bishop

of our ſouls, they who have portions of theſe dignities, have alſo their ſhare of the adminiſtration: the ſum of all which is uſually ſignified in theſe two words [*Governing*] and [*Feeding*] and is particularly recited in the following rules.

Duties of Kings and all the Supreme power, as, Law-givers.

1. Princes of the people, and all that have Legiſlative power, muſt provide uſeful and good Laws for the defence of propriety, for the encouragement of labour, for the ſafeguard of their perſons, for determining controverſies, for reward of noble actions, and excellent arts, and rare inventions, for promoting trade, and enriching their people.

2. In the making Lawes Princes muſt have regard to the publick diſpoſitions, to the affections and diſaffections of the people, and muſt not introduce a Law with publick ſcandal and diſpleaſure: but conſider the publick benefit, and the preſent capacity of affairs, and general inclinations of mens mindes. For he that enforces a Law upon a people againſt their firſt and publick apprehenſions tempts them to diſobedience, and makes Lawes to become ſnares and hooks to catch the people, and to enrich the treaſury with the ſpoil and tears and curſes of the Communalty, and to multiply their mutiny and their ſin.

Omittenda potius præcipitata & adulta vitia, quàm hoc adſecutum ut patiamur quibus flagitiis in præſens fruamur. Tacit.

3. Princes muſt provide that the Lawes be duely executed; for a good Law without execution is like an unperformed promiſe: and

and therefore they must be severe exactors of accounts from their Delegates and Ministers of Justice.

4. The severity of Laws must be tempered with dispensations, pardons, and remissions according as the case shal alter, and new necessities be introduced, or some singular accident shall happen, in which the Law would be unreasonable or intolerable as to that particular. And thus the people with their importunity prevailed against *Saul* in the case of *Jonathan*, and obtained his pardon for breaking the Law which his Father made, because his necessity forced him to taste honey, and his breaking the Law in that case did promote that service, whose promotion was intended by the Law.

ὀπιείκεια ἐστὶν ἐπανόρθωσις νόμου ᾗ ἐλλείπει διὰ τὸ καθόλου. *Eth.* 5. *cap.* 10.

5. Princes must be Fathers of the people, and provide such instances of gentlenesse, ease, wealth, and advantages, as may make mutuall confidence between them; and must fix their security under GOD in the love of the people, which therefore they must with all arts of sweetnesse, remission, popularity, nobleneſse and sincerity endeavour to secure to themselves.

6. Princes must not multiply publick Oathes without great, eminent, and violet necessity, lest the security of the King become a snare to the people, and they become false when they see themselves suspected, or impatient when they are violently held fast: but the greater and more useful caution is upon things then upon persons;

and if ſecurity of Kings can be obtained otherwiſe, it is better that Oathes ſhould be the laſt refuge, and when nothing elſe can be ſufficient

L'avaritia de Re.peſte de regni.

7. Let not the people be tempted with arguments to diſobey, by the impoſition of great and unneceſſary taxes: for that loſt to the ſon of *Solomon* the dominion of the ten Tribes of Iſrael.

8. Princes muſt in a ſpecial manner be Guardians of Pupils and Widows, not ſuffering their perſons to be oppreſſed, or their ſtates imbecilled, or in any ſenſe be expoſed to the rapine of covetous perſons, but be provided for by juſt laws, and provident Judges, and good Guardians, ever having an ear ready open to their juſt complaints, and a heart full of pity, and one hand to ſupport them, and the other to avenge them.

9. Princes muſt provide that the Laws may be ſo adminiſtred, that they be truly and really an eaſe to the people, not an inſtrument of vexation: and therefore muſt be careful that the ſhorteſt and moſt equal ways of trials be appointed, fees moderated, and intricacies and windings as much cut off as may be, leſt injured perſons be forced to periſh under the oppreſſion, or under the Law, in the injury or in the ſuit. Laws are like Princes, the beſt and moſt beloved, who are moſt eaſie of acceſſe.

Chi compra il magiſtrato forche che venda la giuſtitia.

10. Places of judicature ought at no hand to be ſold by pious Princes, who remember themſelves to be Fathers of the people. For they that *buy the Office* will *ſell the act*, and they that at any rate will be judges, will not at an eaſie rate do juſtice; and their bribery is leſſe

leſſe puniſhable, when bribery opened the door by which they entred.

11. Ancient priviledges, favours, cuſtomes, and Acts of grace indulged by former Kings to their people, muſt not without high reaſon and great neceſſities be revoked by their ſucceſſours; nor forfeitures be exacted violently, nor penal Laws urged rigorouſly, nor in light caſes, nor Laws be multiplied without great need, nor vitious perſons which are publickly and deſervedly hated, be kept in defiance of popular deſires, nor any thing that may unneceſſarily make the yoke heavie, and the affection light, that may increaſe murmures, and leſſen charity; alwayes remembring, that the intereſt of the Prince and the People is ſo infolded in a mutual imbrace, that they cannot be untwiſted without pulling a limb off, or diſſolving the bands and conjunction of the whole body.

12. All Princes muſt eſteem themſelves as *much bound* by their word, by their grants, and by their promiſes, as the meaneſt of their Subjects are by the reſtraint and penalty of Laws: and although they are ſuperiour to the people, yet they are not ſuperiour to their own voluntary conceſsions, and ingagements, their promiſes and Oathes, when once they are paſſed from them.

The Duty of Superiours as they are Iudges.

1. Princes in judgement, and their Delegate Judges muſt judge the cauſes of all perſons uprightly and impartially, without any perſonal conſideration of the power of the mighty, or the bribe of the rich, or the needs

of the poor. For although the poor must fare no worse for his poverty, yet in justice he must fare no better for it: And although the rich must be no more regarded, yet he must not be lesse. And to this purpose the Tutor of *Cyrus* instructed him, when in a controversie where a great Boy would have taken a large coat from a little Boy, because his own was too little for him, and the others was too big, he adjudged the great coat to the great Boy: his Tutor answered, Sir, If you were made a Judge of decency or fitnesse, you had judged well in giving the biggest to the biggest: but when you were appointed Judge, not whom the coat did fit, but whose it was, you should have considered the title, and the possession, who did the violence, and who made it, or who bought it? And so it must be in judgements between the rich and the poor: it is not to be considered what the poor Man needs, but what is his own.

2. A *Prince* may not, much lesse may inferiour Judges deny justice when it is legally and competently demanded: and if the *Prince* will use his *Prerogative* in pardoning an offender against whom justice is required, he must be carefull to give satisfaction to the injured person, or his Relatives by some other instrument; and be watchful to take away the scandal, that is, lest such indulgence might make persons more bold to do injury: and if he spares the life, let him change the punishment into that which may make the offender (if not suffer justice, yet) do justice, and more real advantage to the injured person.

These

These rules concern *Princes* and their Delegates in the making or administring Laws, in the appointing rules of justice and doing acts of judgement. The duty of *Parents* to their Children and Nephews is briefly described by S. *Paul.*

The Duty of Parents to their Children.

1. *Fathers provoke not your Children to wrath,* that is, be tender boweld, pitiful and gentle, complying with all the infirmities of the Children; and in their several ages proportioning to them several usages according to their needs and their capacities. Ephes. 6. 4.

2. *Bring them up in the nurture and admonition of the Lord,* that is, secure their religion, season their younger years with prudent and pious principles, make them in love with vertue, and make them habitually so, before they come to choose or to discern good from evil, that their choice may be with less difficulty and danger. For while they are under discipline, they suck in all that they are first taught, and believe it infinitely, provide for them, wise, learned and vertuous Tutors, and good company and discipline *, seasonable baptism, catechism and confirmation. For it is a great folly to heap up much wealth for our Children, and not to take care concerning the Children for whom we get it. It is as if a man should take more care about his shooe then about his foot.

a Potior mihi ratio vivendi honeste quam ut optime dicendi videretur. Quintil. l. 1. c. 2.

* Heb. 12. 9. Crates apud Plutarch. de liber. educand.

3. *Parents must shew piety at home,* that is, they must give good example & reverent deportment, in the face of their children; and all those instances of charity, which usually 1 Tim. 5. 4.

endear each other; ſweetneſſe of converſation, affability, frequent admonition, all ſignifications of love and tenderneſſe, care and watchfulneſſe muſt be expreſſed towards Children, that they may look upon their Parents as their friends and patrons, their defence and ſanctuary, their treaſure and their Guide. Hither is to be reduced the nurſing of Children, which is the firſt and moſt natural and neceſſary inſtance of piety, which Mothers can ſhew to their babes; a dutie from which nothing will excuſe, but a diſability, ſickneſſe, danger, or publick neceſſitie.

1 *Tim.* 5. 8. 4. Parents muſt *provide for their own* according to their condition, education, and imployment; called by S. *Paul*, *a laying up for the Children*, that is, an enabling them by competent portions, or good trades, arts or learning to defend themſelves againſt the chances of the world, that they may not be expoſed to temptation, to beggery, or unworthy arts: and although this muſt be done without covetouſneſſe, without impatient and greedy deſires of making them rich, yet it muſt be done with much care, and great affection, with all reaſonable proviſion, and according to our power: and if we can without ſin improve our eſtates for them, that alſo is part of the duty we owe to God for them: and this rule is to extend to all that deſcend from us, although we have been overtaken in a fault, and have unlawfull iſſue; they alſo become part of our care, yet ſo as not to injure the production of the lawful bed.

5. This duty is to extend to a proviſion of con-

conditions and an estate of life. Parents must according to their power and reason provide Husbands or wives for their children*. In which they must secure piety and † Religion, and the affection and love of the interested persons; and after these, let them make what provisions they can for other conveniences or advantages: Ever remembring that they can do no injury more afflictive to the children, then to joyn them with cords of a disagreeing affection: It is like tying a Wolf and a Lamb, or planting the vine in a garden of Coleworts. Let them be perswaded with reasonable inducements to make them willing & to choose according to the Parents wish, but at no hand let them be forced. Better to sit up all night, then to go to bed with a Dragon.

* *Liberi sine consensu parentum contrahere non debent. Andromacha apud Euripidem cum petita fuit ad nuptias, respondit, patris sui esse sponsalium suorum curam habere: & Achilles apud Homerum Regis filiam sine patris sui consensu noluit ducere. Il.* 1. οὐ γάρ δὴν σέθεν γε θεοὶ, ᾧ δικαδ' ἰκώμεθα, πόλιος τλῶ μοι ἔπει τε γυναῖκα γαμέσσεσθαι ἀνάκτος. *Et Justinianus Imp. ait, naturali simul & civili ratione congruere, ne filii ducant uxores citra Parentum authoritatem. Simo Terentianus parat abdicationem quia Pamphilus clam ipso duxisset uxorem. Istiusmodi sponsalia fiunt irrita nisi velint parentes: At si subsequuta est copula, ne temere rescindantur connubia multæ suadent cautiones & pericula. Liberi autem quamdiu secundum leges patrias sui juris non sunt, clandestinas nuptias si ineant, peccant contra quintum præceptum, & jus naturale.* † *Eosdem quos maritus nosse Deos & colere solos uxor debet: super vacaneis a religionibus, & alienis superstitionibus fores occludere. Nulli enim Deum grata sunt sacra quæ mulier clanculum & furtim facit,* Plutarch. *conjug. præcept.* Gen. 24. *Vocemus puellam & quæramus os ejus.*

The duty of Husbands, &c.

See Chap. 2 Sect. 3. Rules for married persons.

1. Husbands must give to their wives, love, maintenance, duty, and the sweetnesses of conversation [and wives * must pay to them all they have, or can with the interest of obedience and reverence] and they must be complicated in affections and interest, that there be no distinction between them of *Mine* and *Thine*: And if the title be the mans or the womans, yet the use must be common, onely the wisdom of the man is to regulate all extravagancies and indiscretions: in other things no question is to be made; & their goods should be as their children, not to be divided, but of one possession and provision: whatsoever is otherwise is not marriage but merchandise. And upon this ground I suppose it was, that S. [a] *Basil* commended that woman, who took part of her husbands goods to do good works withal: for supposing him to be unwilling, and that the work was his duty, or hers alone, or both theirs in conjunction, or of great advantage to either of their souls, and no violence to the support of their families, she hath right

* Ἐνες to all that: And *Abigail* of her own right ἀληθὲς made a costly present to *David*, when her φίλτρον
εὐγνώμων τρόπῳ, τοῦτο καταχράτειν ἀνδρὶ εἰώθει γυνή. *Menand.*

Ημῖνοι φιλέει ἀλλοχὸς μερόπων ἀνθρώπων Ατρεΐδαι, ἐπεὶ ὅστις ἄγαθὸς καὶ ἐχέφρων τῶν αὐτῆς φιλέει καὶ κήδεται, ὡς καὶ ἐγὼ τὴν ἀδμῆτα φίλεον ἀρείκητι τῇ περ ἐέσαν. *Homer.*

[a] Κλέψασα καλὰ κλέμματα ἄνευ ἀνδρὸς τὰς εἰς πατρίδας ἐποίησε. husband

husband *Nabal* had refused it. The husband must [b] rule over his wife, as the soul does over the body, obnoxious to the same sufferings, and bound by the same affections, and doing or suffering by the permissions and interest of each other: that (as the old Philosopher said) as the humours of the body are mingled with each other in their whole substances: so marriage may be a mixture of interests, of bodies, of mindes, of friends, a conjunction † of the whole life, and the noblest of friendships. But if after all the fair deportments, and innocent chast complyances the husband be morose and ungentle, let the ‖ wife discourse thus; If while I do my duty my husband neglects me, what will he do if I neglect him? And if she thinks to be separated by reason of her husbands unchast life, let her consider, that then the man will be uncurably ruined, and her Rivals could wish nothing more, then that they might possess him alone.

[b] *Lætum esse debet et officiosum mariti imperium.* Plut.

Namque es ei Pater, & Frater, venerandaq; Mater: nec minus facit ad dignitatem viri si mulier eum suum Præceptorem, Philosophum, Magistrumq; appellet. Plutarch.

† *Convictio est quasi quædam intentio benevolentiæ.*

‖ ὁ χρυσὸς, ὁ πύρωνις, ὁ πλύστικλίδη τοσοῦτον εἶχεν διαφόρους τὰς ἡδονας, ὡς ἄνδρ' ἐσθλὸν καὶ γυναῖκ' εὐσεβῆ γνωμὴ δικαίᾳ, καὶ φρονοῦσα τ' ἀνδρεικῶ.

Inferior Matrona suo sit Sexte Marito
Non aliter fiunt fœmina virq; pares. Mart.

The duty of Masters of Families.

1. The same care is to extend to all of our family in their proportions as to our children: for as by S. *Pauls* œconomie the Heir differs nothing from a servant while he is in minority:

10

ſo a ſervant ſhould differ nothing from a child in the ſubſtantial part of the care; and the difference is onely in degrees: Servants and Maſters are of the ſame kinred, of the ſame nature, and heirs of the ſame promiſes, and therefore*. 1. muſt be provided of neceſſaries for their ſupport & maintenance. 2. They muſt be uſed with mercy. 3. Their work muſt be tolerable and merciful. 4. Their reſtraints muſt be reaſonable. 5. Their recreations fitting and healthful. 6. Their religion and the intereſt of ſouls taken care of. 7. And Maſters muſt correct their ſervants with gentleneſſe, prudence, and mercy, not for every ſlight fault, not alwayes, not with upbraiding and diſgraceful language, but with ſuch onely as may expreſs and reprove the fault, and amend the perſon. But in all theſe things meaſures are to be taken by the contract made, by the Laws and cuſtoms of the place, by the ſentence of prudent and merciful men, and by the cautions and remembrances given us by God, ſuch as is that written by *S. Paul*, [*as knowing that we alſo have a Maſter in Heaven*] The Maſter muſt not be a Lyon in his houſe, leſt his power be obeyed, and his perſon hated; his eye be wayted on, and his buſineſs be neglected in ſecret. No ſervant will do his duty unleſſe he make a conſcience, or love his Maſter: if he does it not for Gods ſake or his Maſters, he will not need to do it alwayes for his own.

The duy of Guardians, or Tutors.

Tutors and Guardians are in the place of Parents and what they are in fiction of Law,

they

they must remember as an argument to engage them to do in reality of duty. They must do all the duty of parents, excepting those obligations which are meerly natural.

The duty of Ministers and Spiritual Guides to the people is of so great burden, so various rules, so intricate and busie caution, that it requires a distinct tractate by it self.

SECT. III.

Of Negotiation, or civil Contracts.

THis part of Justice is such as depends upon the Laws of man directly, and upon the Laws of God onely by consequence and in direct reason: and from civil Laws or private agreements it is to take its estimate & measures: and although our duty is plain and easy requiring of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulnesse in performing, yet it may be helped by the addition of these following rules and considerations.

Rules and measures of justice and bargaining.

1. In making contracts use not many words; for all the business of a bargain is summed up in few sentences: and he that speaks least means fairest, as having fewer opportunities to deceive.

2. Lye not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word, nor deed: that is, pretend not what is false, cover not what is

is true, and let the measure of your affirmation or denyal be the understanding of your contractor: for he that deceives the buyer or the seller by speaking what is true in a sense not intended or understood by the other, is a lyer and a thief. For in bargains you are to avoid not only what is *false*, but that also *which deceives*.

3. In prices of bargaining concerning uncertain Merchandizes you may buy as cheap ordinarily as you can, and sell as dear as you can, so it be 1. without violence, and 2. when you contract on equal terms, with persons in all senses (as to the matter and skill of bargaining) equal to your self, that is, Merchants with Merchants, wise men with wise men, rich with rich: and 3. when there is no deceit, and no necessity, and no Monopoly: for in these cases *viz.* when the Contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then adde also this consideration, that the publick bee not oppressed by unreasonable and unjust rates: for which the following rules are the best measure.

4. Let your prices be according to that measure of good and evil which is established in the same and common accounts of the wisest and most merciful Men skill'd in that manufacture or commodity; and the gain such which without scandal is allowed to persons in all the same circumstances.

5. Let no prices be heightned by the necessity or unskilfulnesse of the contractor; for the first is direct uncharitablenesse to the person, and injustice in the thing (becuse the

Mans

Mans neceſſity could not naturally enter into the conſideration of the value of the commodity) and the other is deceit and oppreſſion: much leſſe muſt any Man make neceſſities; as by ingroſſing a commodity, by monopoly, by detaining corn, or the like indirect arts: for ſuch perſons are unjuſt to all ſingle perſons with whom in ſuch caſes they contract, and oppreſſors of the publick.

6. In entercourſe with others do not do all which you may lawfully do; but keep ſomething within thy power: and becauſe there is a latitude of gain in buying and ſelling, take not thou the utmoſt peny that is lawful, or which thou thinkeſt ſo; for although it be lawful, yet it is not ſafe; and he that gains all that he can gain lawfully this yeer, poſsibly next year will be tempted to gain ſomething unlawfully.

7. He that ſels dearer by reaſon he ſels not for ready money, muſt increaſe his price no higher then to make himſelf recompence for the loſſe which according to the Rules of trade he ſuſtained by his forbearance, according to common computation, reckoning in alſo the hazard, which he is prudently, warily, and charitably to eſtimate: But although this be the meaſure of his juſtice, yet becauſe it happens either to their friends, or to neceſſitous & poor perſons, they are in theſe caſes to conſider the rules of friendſhip and neighbour-hood, and the obligations of charity, leſt juſtice turn into unmercifulneſſe.

8. No Man is to be raiſed in his price or rents in regard of any accident, advantage or diſadvantage of his perſon. A Prince muſt be uſed conſcionably as wel as a common perſon and

Mercantis non vuol ne amici ne Parenti

and a Beggar be treated justly as well as a Prince; with this onely difference, that to poor persons the utmost measure and extent of justice is unmerciful, which to a rich person is innocent, because it is just, and he needs not thy mercy and remission.

9. Let no man for his own poverty become more oppressing and cruel in his bargain, but quietly, modestly, diligently, and patiently recommend his estate to God, & follow its interest and leave the success to him: for such courses wil more probably advance his trade, they wil certainly procure him a blessing, and a recompence, and if they cure not his poverty, they will take away the evil of it: and there is nothing else in it that can trouble him

10 Detain not the wages of the hireling: for every degree of detention of it beyond the time is injustice, and uncharitableness, and grindes his face til tears and blood come out: but pay him exactly according to Covenant, or according to his needs.

11. Religiously keep all promises and Covenants, though made to your disadvantage, thoug afterwards you perceive you might have bin better: & let not any precedent act of yours be altered by any after-accident: Let nothing make you break your promise, unless it be unlawful or impossible, that is either out of your natural, or out of your civil power, your self being under the power of another; or that it be intolerably inconvenient to your self, & of no *advantage to another; or that you have leave expressed, or reasonably presumed.

* Surgam ad spon salia quia promisi quamvis non coxerim · sed non si febricitavero: subest n. tacita exceptio, si potero, si debebo. *Senec.* Effice ut idem status sit cum exigitur, qui fuit cum promitterem. Destituere levitas non erit si aliquid intervenerit novi. Eadem mihi omnia præsta & eadem sum. L.4.c.39. de Benefic.

12. Let

12. Let no Man take wages or fees for a work that he cannot do, or cannot with probability undertake, or in some sense profitably, and with ease, or with advantage manage: Physicians must not meddle with desperate diseases, and known to be incurable, without declaring their sense before hand; that if the patient please he may entertain him at adventure, or to do him some little ease. Advocates must deal plainly with their Clients, and tell them the true state and danger of their case; and must not pretend confidence in an evil cause: but when he hath so cleared his own innocence; if the Client will have collateral and legal advantages obtained by his industry, he may engage his endeavour, provided he do no injury to the right cause, or any Mans person.

13. Let no man appropriate to his own use what God by a special mercy, or the Republick hath made common; for that is both against Justice and Charity too: and by miraculous accidents God hath declared his displeasure against such inclosures. When the Kings of *Naples* enclosed the Gardens of *Oenotria*, where the best Manna of *Calabria* descends, that no Man might gather it without paying tribute; the Manna ceased, till the tribute was taken off; and then it came again, and so till after the third trial, the Princes found they could not have that in proper which GOD made to be common, they left it as free as GOD gave it. The like happened in *Epire*, when *Lysimachus* laid an impost upon the *Tragasæan* Salt, it vanished, till *Lysimacus* left it publick. And

Brassa vol. inexam. simpl.

Cœlius Rhod. l. 3. c. 2.

Athenæ deipnos. l. 3.

And when the procurators of King *Antigonus* imposed a rate upon the sick people that came to *Edepsum* to drink the waters which were lately sprung and were very healthful, instantly the waters dryed up, and the hope of gain perished

1 Thes. 4. 6. Levit. 19. 13 1 Cor. 6. 8. Mar. 10. 19.

The summe of all is in these words of Saint *Paul* [*Let no man go beyond and defraud his brother in any matter; because the Lord is the avenger of al such*] and our blessed Saviour in the enumerating the duties of justice, besides the Commandment of [*Do not steal*] addes [*Defraud not*] forbidding (as a distinct explication of the old Law) the tacite and secret theft of abusing our Brother in Civil Contracts. And it needs no other argument to enforce this caution, but onely, that the Lord hath undertaken to avenge all such persons: And as he alwayes does it in the great day of recompences: so very often he does it here, by making the unclean portion of injustice to be as a Cankerworm eating up all the other increase: it procures beggery, and a declining estate, or a caytive, cursed spirit, an ill name, the curse of the injured and oppressed person, and a Fool or a Prodigal to be his Heir.

SECT. IV.

Of Restitution.

Restitution is that part of Justice to which a man is obliged by a precedent contract or a foregoing fault by his own act, or another mans, either with, or without his will. He that borrows is bound to pay, and much more he that steals or cheats. For if he that borrows & payes not when he is able be an unjust person, and a robber, because he possesses another mans goods to the right owners prejudice: then he that took them at first without leave is the same thing in every instant of his possession, which the Debter is after the time in which he should & could have made payment. For in all sins we are to distinguish the transient or passing act from the remaining effect or evil. The act of stealing was soon over, and cannot be undone, & for it the sinner is onely answerable to God, or his Vicegerent, and he is in a particular manner appointed to expiate it, by suffering punishment, and repenting, and asking pardon, & judging and condemning himself, doing acts of justice and charity, in opposition & contradiction to that evil action. But because in the case of stealing there is an injury done to our neighbor, & the evil stil remains after the action is past, therefore for this we are accountable to our neighbor, and we are to take the evil off from him which we brought upon him, or else he is an injured person, a sufferer all the while: and that any man should

Chi non vuol rendere l'amal a prendere

should be the worse for me and my direct act, and by my intention, is against the rule of equity, of justice and of charity; *I* do not that to others which I would have done to my self, for I grow richer upon the ruins of his fortune. Upon this ground, it is a determined rule in Divinity, *Our sin can never be pardoned till we have restored what we unjustly took, or wrongfully detain*: restored it (I mean) actually, or in purpose & desire, which we must really perform when we can: and this doctrine besides its evident and apparent reasonablenesse, is derived from the expresse words of Scripture, reckoning *Restitution* to be a part of *Repentance*, necessary in order to the remission of our sins. [*If the wicked restore the pledge, give again that he had robbed, &c. he shall surely live, he shall not dye.*] *the practise of this part of justice is to be directed by the following Rules.

Si tua culpa datum est damnum, jnra jupre super his satisfacere te oportet

Ezek. 33. 15

Rules of making Restitution.

1. Whoso ever is an effective, real cause of doing his Neighbour wrong, by what instrument soever he does it, (whether by commanding, or incouraging it, by counselling or commanding [a] it, by acting it or not [b] hindering it when he might and ought, by concealing it, or receiving it) is bound to make

a Ὁ ἁρπάσας τὸν ἁρπαγὲα κοινωνὸς ἐστὶ τῆς πράξεως. *Tatilas apud Procop. Goth. 3. Qui laudat servum fugitivum tenetur. Non oportet laudando augeri malum. Ulpian in lib. 1. cap. de servo corrupto.*

b Ὁ ἐμπαρασμένος τῷ μὴ ὀφάντες ἀλλὰ μὴ τῷ κατασβέσαι δυνάμενος, δέχεται ἢ τι τιμῆτον ὅλως μὴ βεβλαβότος. *Nicet. Choniat. in Michael. Comnen. Sic Syri ab Amphyctionibus judicio damnati quia piraticam non prohibuerunt cum poterant.*

resti-

reſtitution to his Neighbour; if without him the injury had not bin done, but by him, or his aſsiſtance it was. For by the ſame reaſon that every one of theſe is guilty of the ſin, and is cauſe of the injury, by the ſame they are bound to make reparation; becauſe by him his Neighbour is made worſe, and therfore is to be put into that ſtate from whence he was forced. And ſuppoſe that thou haſt perſwaded an injury to be done to thy neighbor, which others would have perſwaded if thou hadſt not, yet thou art ſtill obliged, becauſe thou really didſt cauſe the injury; juſt as they had been obliged if they had done it; and thou art not at all the leſſe bound by having perſons as ill inclined as thou art.

2. He that commanded the injury to be done, is firſt bound: then, he that did it; and after theſe they alſo are obliged who did ſo aſsiſt, as without them the thing would not have been done. If ſatisfaction be made by any of the former, the latter is tyed to repentance, but no reſtitution: But if the injured perſon be not righted, every one of them is wholly guilty of the injuſtice, and therefore bound to reſtitution ſinglely and entirely.

3. Whoſo ever intends a little injury to his Neighbour, and acts it, and by it a greater evil accidentally comes, he is obliged to make an intire reparation of all the injury, of that which he intended, and of that which he intended not, but yet acted by his own inſtrument, going further then he at firſt purpoſed it. He that ſet fire on a plane Tree to ſpite his Neighbour, and the plane Tree ſet fire upon his Neighbours Houſe, is bound to pay for all the loſſe, becauſe it did all ariſe from

Etiamſi partem damni dare noluiſti, in totum quaſi prudens dederis tenendus es. Ex toto n. noluiſſe debet qui imprudentia defenditur. Senec. Controv.

from his own ill intention. It is like murder committed by a drunken person, *involuntary in some of the effect*, but *voluntary in the other parts of it*, and *in all the cause*, and therefore the guilty person is answerable for all of it. And when *Ariarathes* the Cappadocian King had but in wantonnesse stop'd the mouth of the river *Melanus*, although he intended no evil, yet *Euphrates* being swell'd by that means, and bearing away some of the strand of Cappadocia did great spoil to the Phrygians and Galatians, and therefore by the Roman Senate was condemned in three hundred talents towards reparation of the damage. Much rather therefore when the lesser part of the evil was directly intended.

Involuntarium ortum ex voluntario censetur pro voluntario.

Strabo

4. He that hinders a charitable person from giving almes to a poor man is tyed to restitution, if he hindred him by fraud or violence. Because it was a right which the poor man had when the good man had designed and resolved it; and the fraud or violence hinders the effect but not the purpose, and therefore he who used the deceite or the force is injurious, and did damage to the poor man. But if the alms were hindered onely by intreaty, the hinderer is not tyed to restitution, because intreaty took not liberty away from the giver, but left him still master of his own act, and he had power to alter his purpose, and so long there was no injustice done. The same is the case of a Testator giving a legacy either by kindenesse, or by promise and common right. He that hinders the charitable Legacy by fraud or violence, or the due Legacy by intreaty, is equally obliged to restitution. The reason of the latter part of this

Πλησιοκτᾶ ἐδὲν ὁ βοηθήσας χρήμασι διὰ πειθοῦς.

this case is, because he that intreats or perswades to a sin is as guilty as he that acts it: and if without his perswasion the sin and the injury would not be acted, he is in his kinde the intire cause, and therefore obliged to repair the injury as much as the person that does the wrong immediately.

5. He that refuses to do any part of his duty (to which he is otherwise obliged) without a bribe, is bound to restore that money, because he took it in his Neighbours wrong, and not as a salary for his labour, or a reward of his wisdom (for his stipend hath paid all that, or) he hath obliged himself to do it by his voluntary undertaking.

6. He that takes any thing from his Neighbour which was justly forfeited, but yet takes it not as a Minister of justice, but to satisfie his own revenge or avarice, is tyed to repentance but not to restitution. For my Neighbour is not the worse for my act, for thither the Law & his own demerits bore him, but because I took the forfeiture indirectly I am answerable to God, for my unhandsome, unjust, or uncharitable circumstances. Thus *Philip* of Macedon was reproved by *Aristides* for destroying the *Phocenses*; because although they deserved it, yet he did it not in prosecution of the law of Nations, but to enlarge his own dominions.

7. The heir of an oblig'd person is not bound to make restitution, if the obligation passed onely by a personal act: but if it passed from his person to his estate, then the estate passes with all its burden. If the Father by perswading his neighbor to do injustice be bound to restore, the action is extinguished by the death of the Father; because it was onely the Fathers

thers sin that bound him, which cannot directly binde the son; therefore the son is free. And this is so in all personal actions, unless where the civil Law interposes and alters the case.

These rules concern the persons that are obliged to make restitution: the other circumstances of it are thus described.

8. He that by fact, or word, or signe, either fraudulently, or violently does hurt to his Neighbours body, life, goods, good name, friends, or soul, is bound to make restitution in the several instances, according as they are capable to be made, in all these instances we must separate intreaty and inticements from deceit or violence. If I perswade my Neighbour to commit adultery, I still leave him or her in their own power; and though I am answerable to God for my sin, yet not to my Neighbour. For I made her to be willing; yet she was willing [a], that is, the same at last as I was at first: but if I have used fraud, and made her to believe a lie [b], upon which confidence she did the act, and without it she would not (as if *I* tell a woman her Husband is dead, or intended to kill her, or is himself an adulterous man, or if I use violence, that is, either force her or threaten her with death, or a grievous wound, or any thing that takes her from the liberty of her choice, I am bound to restitution, that is, to restore her to a right understanding of things and to a full liberty by taking from her the deceit or the violence.

a Διὰ ἀλλοῖόν τι ἔργον πίαίει ἐδεῖτο. *Epict.*

b Πᾶσα ψυχὴ ἄκουσα στερεῖται τῆς ἀληθείας. *Plaut Non licet suffurari mentem vel Samaritani. R. Maimon. Can. Eth.*

9. An adulterous person is tyed to restitution of the injury, so far as it is reparable, and can be made to the wronged person; that is, to make provision for the children begotten in unlawful imbraces, that they may do no injury to the legitimate by receiving a common portion: and if the injured person do account of it, he must satisfie him with money for the wrong done to his bed. He is not tyed to offer this, because it is no proper exchange, but he is bound to pay it, if it be reasonably demanded: for every man hath justice done him, when himself is satisfied, though by a word, or an action, or a penny.

10. He that hath kild a man is bound to restitution by allowing such a maintenance to the children and neer relatives of the deceased as they have lost by his death, considering and allowing for all circumstances of the mans age, and health, & probability of living. And thus *Hercules* is said to have made expiation for the death of *Iphitus* whom he slew, by paying a mulct to his children.

Ὀφὶ ἀνὴρ, ἢ τὰ παῖδες, ἢ τὰ συγγενεῖς τῶ φονευθέντος ἐλαφον, ὅσον τινὰ ἐκείνω δόντα. *Mich. Ephes. ad. 5. Eth.*

11. He that hath really lessened the fame of his neighbor by fraud or violence is bound to restore it by its proper instruments: such as are confession of his fault, giving testimony of his innocence or worth, doing him honour, or (if that will do it, and both parties agree) by money which answers all things.

sic Vivianus restituit de injusta accusatione apud Cassiodor. 4. 41.

12. He that hath wounded his neighbor is tyed to the expences of the Surgeon & other accidences, and to repair whatever loss he sustains by his disability to work or trade: and the same is in the case of false imprisonment;

in which caſes onely the real effect and remaining detriment are to be mended and repaired: for the action it ſelf is to be puniſhed or repented of, and enters not into the queſtion of reſtitution. But in theſe and all other caſes the injured perſon is to be reſtored to that perfect and good condition from which he was removed by my fraud or violence, ſo far as is poſſible. Thus a raviſher muſt repair the temporal detriment or injury done to the maid, & give her a dowry, or marry her if ſhe deſire it. For this reſtores her into that capacity of being a good wife, w^h by the injury was loſt, as far as it can be done.

13. He that robbeth his Neighbour of his goods, or detains any thing violently or fraudulently, is bound, not onely to reſtore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained.* By proportion to theſe rules, we may judge of the obligation that lies upon all ſorts of injurious perſons: the ſacrilegious, the detainers of tithes, cheaters of mens inheritances, unjuſt judges, falſe witneſſes and accuſers, thoſe that do fraudulently or violently bring men to ſin, that force men to drink, that laugh at and diſgrace vertue, that perſwade ſervants to run away, or commend ſuch purpoſes, violent perſecutors of religion in any inſtance; and all of the ſame nature.

14. He that hath wronged ſo many, or in that manner (as in the way of daily trade) that he knows not in what meaſure he hath done it, or who they are; muſt redeem his fault by alms, & largeſſes to the poor, according to the value of his wrongful dealing, as neer as he

he can proportion it. Better it is to go begging to Heaven, then to go to Hell laden with the spoils of rapine and injustice.

15. The order of paying the debts of contract, or restitution, are in some instances set down by the civil laws of a kingdom, in which cases their rule is to be observed: In destitution or want of such rules, we are 1. to observe the necessity of the Creditor. 2. Then the time of the delay: and 3. the special obligations of friendship or kindness: and according to these in their several degrees, make our restitution, if we be not able to do all that we should: but if we be, the best rule is to do it as soon as we can, taking our accounts in this as in our humane actions, according to prudence, and civil or natural conveniences or possibilities; onely securing these two things. 1. That the duty be not wholly omitted: and 2. that it be not deferred at all out of covetousness, or any other principle that is vitious. Remember that the same day in which *Zacheus* made restitution to all whom he had injured, the same day Christ himself pronounced that salvation was come to his house.***

16. But besides the obligation arising from contract or default, there is one of another sort w^h comes from kindness, and the acts of charity and friendship. He that does me a favour hath bound me to make him a return of thankfulness. The obligation comes not by covenant, nor by his own expresse intention, but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good for good, then to return *Luk. 19. 9. * Gratitude.

evil for evil: because a man may forgive an injury, but he must never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatsoever is good in it self or good to me, cannot but be beloved; and what we love, we naturally cherish and do good to. He therefore that refuses to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him, with a greediness worse then that of the Sea, which although it receives all Rivers into it self, yet it furnishes the Clouds and Springs with a return of all thy need.

Our duty to Benefactors is to esteem and love their persons: to make them proportionable returns of service, or duty, or profit, according as we can, or as they need, or as opportunity presents it self, & according to the greatness of their kindnesses: and to pray to God to make them recompence for all the good they have done to us, which last office is also requisite to be done for our *Creditors*, who in charity have relieved our wants.

Prayers to be said in relation to the several Obligations and Offices of Justice.

A Prayer for the Grace of Obedience: to be said by all persons under Command.

O Eternal God, Great Ruler of Men and Angels, who hast constituted all things in a wonderful order, making all the creatures

tures subject to man, and one man to another, and all to thee, the last link of this admirable chain being fastned to the foot of thy throne: teach me to obey all those whom thou hast set over me, reverencing their persons, submitting indifferently to all their lawful commands, cheerfully undergoing those burdens which the publick wisdom & necessity shal impose upon me; at no hand murmuring against Government, lest the Spirit of pride and mutiny, of murmur and disorder enter into me, and consigne me to the portion of the disobedient and rebellious, of the despisers of Dominion, and revilers of Dignity. Grant this O holy God for his sake, who for his obedience to the Father hath obtained the glorification of eternal ages, our Lord and Saviour Jesus Christ. Amen.

Prayers for Magistrates, for our Parents spiritual and natural, are in the following Letanies at the end of the fourth Chapter.

A Prayer to be said by Subjects, when their Land is invaded and over-run by barbarous or wicked people, enemies of the Religion or the Government.

I.

O Eternal God, thou alone ruleſt in the Kingdoms of men, thou art the great God of battels and recompences, and by thy glorious wisdom, by thy Almighty power, and by thy secret providence, doest determine the events of war, and the issues of humane counsels, and the returns of peace and victory, now at least be pleased to let the light of

thy countenance, and the effects of a glorious mercy, and a gracious pardon return to this Land, thou seest how great evils we suffer under the power and tyranny of war, and although we submit to, and adore thy justice in our sufferings, yet be pleased to pity our misery, to hear our complaints, and to provide us of remedy against our present calamities: let not the defenders of a righteous cause go away ashamed, nor our counsels be for ever confounded, nor our parties defeated, nor religion suppressed, nor learning discountenanced, and we be spoiled of all the exteriour ornaments, instruments and advantages of piety, which thou hast been pleased formerly to minister to our infirmities, for the interests of Learning and Religion. Amen.

II.

WE confesse dear God, that we have deserved to be totally extinct and separate from the Communion of Saints, and the comforts of Religion, to be made servants to ignorant, unjust, and inferiour persons, or to suffer any other calamity which thou shalt allot us as the instrument of thy anger, whom we have so often provoked to wrath and jealousie. Lord we humbly lye down under the burden of thy rod, begging of thee to remember our infirmities, and no more to remember our sins, to support us with thy staff, to lift us up with thy hand, to refresh us with thy gracious eye; and if a sad cloud of temporal infelicities must still encircle us, open unto us the window of Heaven, that with an eye of Faith and hope we may see beyond the cloud, looking upon those mercies which in thy secret providence and admirable wis-

dom

dom thou designest to all thy servants, from such unlikely and sad beginnings. Teach us diligently to do all our duty, and cheerfully to submit to all thy will; and at last be gracious to thy people that call upon thee, that put their trust in thee, that have laid up all their hopes in the bosom of God, that besides thee have no helper. Amen.

III.

Place a guard of Angels about the person of the Ruler, & immure him with the defence of thy right hand, that no unhallowed arm may do violence to him. Support him with aids from Heaven in all his battels, trials, and dangers, that he may in every instant of his temptation become dearer to thee, and do thou return to him with mercy and deliverance. Give unto him the hearts of all his people, and put into his hand a prevailing rod of iron, a scepter of power, and a sword of justice; and enable him to defend and comfort the Churches under his protection.

IV.

Bless all his Friends, Relatives, Confederates and Leiges; direct their counsels, unite their hearts, strengthen their hands, bless their actions: Give unto them holiness of intention, that they may with much candour and ingenuity pursue the cause of God and his Vicegerent: Sanctifie all the means and instruments of their purposes, that they may not with cruelty, injustice, or oppression proceed towards the end of their just desires; & do thou crown all their endeavours with a prosperous event, that all may cooperate to, and actually produce those great mercies which we beg of thee; honour and safety to

the Ruler, defence of his juſt rights, peace to his people, eſtabliſhment and promotion to Religion, advantages and encouragement to Learning and holy living, deliverance to all the oppreſſed, comfort to all thy faithful people; and from all theſe, glory to thy holy Name. Grant this *O King* of Kings, for his ſake by whom thou haſt conſigned us to all thy mercies and promiſes, and to whom thou haſt given all power in Heaven and Earth, our Lord and Saviour Jeſus Chriſt. Amen.

A Prayer to be ſaid by Magiſtrates, for themſelves and their people.

O my God and King, thou ruleſt in the Kingdoms of Men; by thee Kings reign, and Princes decree juſtice; thou haſt appointed me under thy ſelf* [*and under my Ruler*] to govern this portion of thy Church according to the Laws of Religion and the Commonwealth. O Lord, I am but an infirm man, and know not how to decree certain ſentences without erring in judgement: but do thou give to thy ſervant an underſtanding heart to judge this people, that I may diſcern between good and evil. Cauſe me to walk before thee and all the people in truth and righteouſneſs, and in ſincerity of heart, that I may not regard the perſon of the mighty, nor be afraid of his terrour, nor deſpiſe the perſon of the poor, and reject his petition; but that doing juſtice to all men, I and my people may receive mercy of thee, peace and plenty in our dayes, and mutual love, duty and correſpondence, that there be no leading into captivity, no complaining in our ſtreets; but we may ſee

* Theſe words to be added by a Delegate or Inferiour.

see the Church in prosperity all our dayes, and Religion established and increasing. Do thou establish the house of thy servant, and bring me to a participation of the glories of thy kingdom, for his sake who is my Lord and King, the holy and ever blessed Saviour of the world, our Redeemer Jesus. Amen.

A *Prayer to be said by Parents for their Children.*

O Almighty and most merciful Father, who hast promised children as a reward to the Righteous, and hast given them to me as a testimony of thy mercy, and an engagement of my duty; be pleased to be a Father unto them, and give them healthful bodies, understanding souls, and sanctified spirits, that they may be thy servants, and thy children all their dayes. Let a great mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful Tutors, holy example, innocent company, prudent counsel, and thy restraining grace, their duty to thee may be secured in the midst of a crooked and untoward generation: and if it seem good in thy eyes, let me be enabled to provide conveniently for the support of their persons, that they may not be destitute and miserable in my death; or if thou shalt call mee off from this World by a more timely summons, let their portion bee thy care, mercy, and providence over their bodies and soules: and may they never live vitious lives,

nor dye violent or untimely deaths; but let them glorifie thee here, with a free obedience, and the duties of a whole life, that when they have ſerved thee in their generations, and have profited the Chriſtian Commonwealth, they may be coheirs with Jeſus in the glories of thy eternal Kingdom, through the ſame our Lord Jeſus Chriſt. Amen.

A Prayer to be ſaid by Maſters of Families, Curats, Tutors, or other obliged perſons for their charges.

O Almighty God, merciful and gracious, have mercy upon my Family[or Pupils, or Pariſhioners, &c.] and all committed to my charge: ſanctifie them with thy grace, preſerve them with thy providence, guard them from all evil by the cuſtody of Angels, direct them in the wayes of peace and holy Religion by my Miniſtery and the conduct of thy moſt holy Spirit, and conſigne them all with the participation of thy bleſſings and graces in this World, with healthful bodies, with good underſtandings, and ſanctified ſpirits to a full fruition of thy glories hereafter, through Jeſus Chriſt our Lord.

A Prayer to be ſaid by Merchants, Tradeſmen, and Handicrafts men.

O Eternal God, thou Fountain of juſtice, mercy & benediction, who by my education and other effects of thy providence haſt called me to this profeſſion, that by my induſtry I may in my ſmall proportion work together for the good of my ſelf and others: I humbly beg thy grace to guide me in my intention, and in the tranſaction of my affairs, that I may be diligent, juſt, and faithful: and

give me thy favour, that this my labour may be accepted by thee as a part of my necessary duty, and give me thy blessing to assist and prosper me in my Calling, to such measures as thou shalt in mercy chuse for me: and be pleased to let thy holy Spirit be for ever present with me, that I may never be given to covetousnesse and sordid appetites, to lying and falsehood, or any other base, indirect and beggerly arts, but give me prudence, honesty and Christian sincerity, that my trade may be sanctified by my Religion, my labour by my intention and thy blessing, that when I have done my portion of work thou hast allotted me, and improved the talent thou hast intrusted to me, and served the Commonwealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever blessed Saviour and Redeemer Jesus. Amen.

A Prayer to be said by Debtors and all persons obliged whether by crime or contract.

O Almighty God, who art rich unto all, the treasure and Fountain of all good, of all justice, and all mercy, and all bounty, to whom we owe all that we are, and all that we have, being thy debtors by reason of our sins, and by thy own gracious contract made with us in Jesus Christ: teach me in the first place to perform all my Obligations to thee, both of duty and thankfulness; and next enable me to pay my duty to all my friends, and my debts to all my creditors, that none be made miserable, or lessened in his estate by,

by his kindneſſe to me, or traffick with me. Forgive me all thoſe ſins and irregular actions by which I entred into debt further then my neceſſity required, or by which ſuch neceſſity was brought upon me: but let not them ſuffer by occaſion of my ſin. Lord reward all their kindneſs into their boſoms, and make them recompence where I cannot, and make me very willing in all that I can, and able for all that I am obliged to, or if it ſeem good in thine eyes to afflict me by the continuance of this condition, yet make it up by ſome means to them, that the prayer of thy ſervant may obtain of thee, at leaſt to pay my debt in bleſſings. Amen.

II.

LOrd ſanctifie and forgive all that I have tempted to evil by my diſcourſe or my example: inſtruct them in the right way whom I have lead to errour, and let me never run further on the ſcore of ſin; but do thou blot out all the evils I have done, by the ſponge of thy Paſſion, and the blood of thy Croſſe; and give me a deep and an excellent repentance, and a free and a gracious pardon, that thou mayeſt anſwer for me, O Lord, and enable me to ſtand upright in judgement; for in thee, O Lord, have I truſted, let me never be confounded. Pity me, and inſtruct me; guide me and ſupport me, pardon me and ſave me, for my ſweet Saviour Jeſus Chriſt his ſake. Amen.

A prayer for Patron and Benefactours.

OAlmighty GOD, thou Fountain of all good, of all excellency both to Men and Angels, extend thine abundant favour and loving

loving kindneſſe to my Patron, to all my friends and Benefactors: Reward them, and make them plentiful recompence for all the good which from thy merciful providence they have conveyed unto me: Let the light of thy countenance ſhine upon them, and let them never come into any affliction or ſadneſſe, but ſuch as may be an inſtrument of thy glory and their eternal comfort. Forgive them all their ſins; let thy Divineſt ſpirit preſerve them from all deeds of Darkneſſe: Let thy miniſtring Angels guard their perſons from the violence of the ſpirits of Darkneſſe: And thou who knoweſt every degree of their neceſſity by thy infinite wiſdom, give ſupply to all their needs by thy glorious mercy, preſerving their perſons, ſanctifying their hearts, and leading them in the wayes of righteouſneſſe, by the waters of comfort, to the land of eternal reſt and glory, through Jeſus Chriſt our Lord *Amen.*

CHAP. IIII.

Of Chriſtian Religion.

REligion in a large ſenſe does ſignifie the whole duty of Man, comprehending in it Juſtice, Charity and Sobriety: becauſe all theſe being commanded by God they become a part of that honour and worſhip which we are bound to pay to him. And thus the word is uſed in Saint *James*, *Pure Religion and undefiled before God and the* James 1.27

the

the Father is this, To visit the fatherlesse and Widows in their affliction, and to keep himself unspoted from the world. But in a more restrained sense it is taken for that part of duty which particularly relates to God in our worshippings and adoration of him, in confessing his excellencies, loving his person, admiring his goodnesse, believing his word, and doing all that which may in a proper and direct manner do him honour. It contains the duty of the first Table onely, and so it is called *Godlinesse* *, and is by S. *Paul*, distinguished from *Justice* and *Sobriety*. In this sense I am now to explicate the parts of it.

* Tit. 2. 12.

Of the internal actions of Religion.

Those I call the internal actions of Religion, in which the soul onely is imployed, and ministers to God in the special actions of *Faith*, *Hope*, *and Charity*. *Faith* believes the revelations of God: *Hope* expects his promises: and *Charity* loves his excellencies and mercies. *Faith* gives our understanding to God: *Hope* gives up all the passions and afflictions to Heaven and heavenly things: and *Charity* gives the will to the service of God. *Faith* is oppos'd to Infidelity: *Hope* to Despair: *Charity* to Enmity and Hostility; and these three sanctifie the whole Man, and make our duty to God and obedience to his Commandments to be *chosen*, *reasonable*, & *delightful*, and therefore to be *intire*, *persevering*, and *universal*.

Of

SECT. I.

Of Faith.

The act and offices of Faith, are

1. TO believe every thing which God hath revealed to us; and when once we are convinced that God hath spoken it, to make no further enquiry, but humbly to submit, ever remembring that there are some things which our understanding cannot fathom nor search out their depth.

Demus Deum aliquid posse quod nos fateamur investigare non posse. *S. Aug. l. 2 cap. 7. de Civitat.*

2. To believe nothing concerning God but what is honorable and excellent, as knowing that belief to be no honoring of God which entertains of him any dishonourable thoughts. Faith is the parent of Charity, and whatsoever Faith entertains must be apt to produce love to God: but he that belives God to be cruel or unmerciful, or a rejoycer in the unavoydable damnation of the greatest part of mankinde, or that he speaks one thing and privately means another; thinks evil thoughts concerning God, and such, as for which we should hate a man, and therefore are great enemies of Faith, being apt to destroy charity. Our Faith concerning God must be as himself hath revealed and described his own excellencies: and in our discourses we must remove from him al imperfection, and attribute to him all excellency.

3. To give our selves wholly up to Christ in heart, & desire to become Disciples of his doctrine with choice (besides conviction) being in the presence of God, but as Ideots, that is,

is, without any principles of our own to hinder the truth of God; but sucking in greedily all that God hath taught us, believing it infinitely, and loving to believe it. For this is an act of Love reflected upon Faith, or an act of faith leaning upon love

4. To believe all Gods promises, and that whatsoever is promised in Scripture shall on Gods part be as surely performed as if we had it in possession. This act makes us to rely upon God with the same confidence as we did on our Parents when we were children, when we made no doubt, but whatsoever we needed we should have it if it were in their power.

5. To believe also the conditions of the promise, or that part of the revelation which concerns our duty. Many are apt to believe the Article of remission of sins, but they believe it without the condition of repentance, or the fruits of holy life: and that is to believe the Article otherwise then God intended it. For the Covenant of the Gospel is the great object of Faith, and that supposes our duty to answer his grace; that God will be our God, so long as we are his people; The other is not Faith but Flattery.

6. To professe publickly the doctrine of Jesus Christ, openly owning whatsoever he hath revealed and commanded, not being ashamed of the word of God, or of any practises enjoyned by it; and this, without complying with any mans intereſt, not regarding favor, nor being moved with good words, nor fearing disgrace, or losse, or inconvenience, or death it self.

7. To pray without doubting without weariness, without faintness, entertaining no jea-

lousies,

louſies, or ſuſpitions of God, but being confident of Gods hearing us, and of his returns to us, whatſoever the manner or the inſtance be, that if we do our duty, it will be gracious and merciful.

Theſe Acts of Faith are in ſeveral degrees in the ſervants of Jeſus: ſome have it but as a grain of muſtard-ſeed, ſome grow up to a plant, ſome have the fulneſſe of faith: but the leaſt faith that is muſt be a perſwaſion ſo ſtrong as to make us undertake the doing of all that duty which Chriſt built upon the foundation of believing: but we ſhall beſt diſcern the truth of our faith by theſe following ſignes. S. *Hierom* reckons three. Dial. adver. Lucif.

Signes of true Faith.

1. An earneſt and vehement prayer: for it is impoſſible we ſhould heartily believe the things of God and the glories of the Goſpel, and not moſt importunately deſire them. For every thing is deſired according to our belief of its excellency and poſſibility.

2. To do nothing for vain glory but wholly for the intereſts of religion, and theſe Articles we believe; valuing not at all the rumours of men, but the praiſe of God, to whom by faith, we have given up all our intellectual faculties.

3. To be content with God for our Judge, for our Patron, for our Lord, for our friend, deſiring God to be all in all to us, as we are in our underſtanding and affections wholly his.

Adde to theſe.

4. To be a ſtranger upon earth in our affections, and to have all our thoughts and principle deſires fixed upon the matters of Faith, the things of Heaven. For if a man were

were adopted heir to *Cæsar*, he would (if he believed it real and effective) despise the present, and wholly be at court in his Fathers eye; and his desires would outrun his swiftest speed, and all his thoughts would spend themselves in creating Ideas, and little phantastick images of his future condition. Now God hath made us Heires of his Kingdom, and Co-heirs with Jesus: if we believed this, we would think and affect, and study accordingly. But he that rejoyces in gain, and his heart dwells in the world, and is espoused to a fair estate, and transported with a light momentany joy, and is afflicted with losses, and amazed with temporal persecutions, and esteems disgrace, or poverty in a good cause to be intolerable, this man either hath no inheritance in Heaven, or believes none; and believes not that he is adopted to be the Son God, the Heir of eternal Glory.

5. *S. James's* signe is the best. [*Shew me thy faith by thy works*] Faith makes the Merchant diligent and venturous, and that makes him rich. *Ferdinando* of Arragon believed the story told him by *Columbus*, and therefore he furnished him with ships, and got the west Indies by his faith in the undertaker. But *Henry* the seventh of *England* believed him not, and therefore trusted him not with shiping, and lost all the purchase of that Faith. It is told us by Christ [*He that forgives shall be forgiven*] if we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven. No man can possibly despise or refuse to desire such excellent glories as are revealed to them that are servants of Christ: and yet we do nothing

thing that is commanded us as a condition to obtain them. No man could work a dayes labor without faith: but becauſe he believes he ſhall have his wages at the dayes or weeks end, he does his duty. But he onely believes who does that thing which other men in the like caſes do, when they do believe. He that believes, money gotten with danger is better then poverty with ſafety, wil venture for it in unknown lands or ſeas: and ſo wil he that believes it better to get Heaven with labour, then to go to Hel with pleaſure.

6. *He that believes does not make haſt,* but waites patiently till the times of refreſhment come, and dares truſt God for the morrow, and is no more ſolicitous for next year, then he is for that which is paſt: and it is certain, that man wants faith who dares be moe confident of being ſupplied when he hath money in his purſe, then when he hath it onely in bils of exchange from God: or that relyes moe upon his own induſtry then upon Gods providence, when his own induſtry fails him. If you dare truſt to God, when the caſe to humane reaſon ſeems impoſſible, and truſt to God then alſo out of choice, not becauſe you have nothing elſe to truſt to, but becauſe he is the onely ſupport of a juſt confidence, then you give a good teſtimony of your faith.

7. True faith is confident, and will venture all the world upon the ſtrength of its perſuaſion. Will you lay your life on it, your eſtate, your reputation, that the doctrine of JESUS CHRIST is true in every Article? Then you have true Faith. But he that fears men more then God, believes men more then he believes in God.

8. Faith,

8. Faith, if it be true, living, and justifying cannot be ſeparated from a good life: it works miracles, makes a Drunkard become ſober, a laſcivious perſon become chaſt, a covetous man become liberal: *it overcomes the world, it workes righteouſneſſe*, and makes us diligently to do, and cheerfully to ſuffer whatſoever God hath placed in our way to Heaven.

1 Cor. 13. 5. Rom. 8. 10.

The Means and Inſtruments to obtain Faith, are

1. An humble, willing and docible minde, or deſire to be inſtructed in the way of God: For perſuaſion enters like a ſun-beam, gently and without violence: and open but the window, and draw the curtain and the Sun of righteouſneſſe will enlighten your darkneſſe.

2. Remove all prejudice and love to every thing which may be contradicted by Faith: *How can ye believe* (ſaid Chriſt) *that receive praiſe one of another?* an unchaſt man cannot eaſily be brought to believe that without purity he ſhall never ſee God. He that loves riches can hardly believe the doctrine of poverty and renunciation of the world: and alms and Martydom, and the doctrine of the croſſe is folly to him that loves his eaſe and pleaſures. He that hath within him any principle contrary to the doctrines of Faith, cannot eaſily become a Diſciple.

3. Prayer which is inſtrumental to every thing hath a particular promiſe in this thing. *He that lacks wiſdom let him ask it of God*: and, *if you give good things to your children, how much more ſhall your Heavenly Father give his Spirit to them that ask him.*

4. The conſideration of the Divine Omnipotence;

potence, and infinite wisdom, and our own ignorance, are great instruments of curing all doubting, and silencing the murmurs of infidelity.

In rebus mixtis summa credendi ratio est omnipotentia creatoris. S. Aug.

5. Avoid all curiosity of inquiry into particulars, and circumstances and mysteries: for true faith is full of ingenuity, and hearty simplicity, free from suspicion, wise and confident, trusting upon generals without watching, and prying into unnecessary or undiscernable particulars. No man carries his bed into his field to watch how his corn grows; but believes upon the general order of Providence and Nature; and at Harvest findes himself not deceived.

6. In time of temptation be not busie to dispute, but relye upon the conclusion; & throw your self upon God, and contend not with him, but in prayer, and in the presence and with the help of a prudent untempted guide: and be sure to esteem all changes of belief which offer themselves in the time of your greatest weaknesse (contrary to the perswasions of your best understanding) to be temptations, and reject them accordingly.

7. It is a prudent course that in our health and best advantages we lay up particular arguments and instruments of perswasion and confidence, to be brought forth and used in the great day of expence; and that especially in such things in which we use to be most tempted, and in which we are least confident, and which are most necessary, and which commonly the Devil uses to assault us withal in the dayes of our visitation.

8. The wisdom of the Church of God is very remarkable in appointing Festivals or Holi-

Holidayes, whose solemnity and Offices have no other special businesse but to record the Article of the day; such as, *Trinity Sunday*, *Ascension*, *Easter*, *Christmas-day*: and to those persons who can onely believe, not prove or dispute, there is no better instrument to cause the remembrance, and plain notion, and to endear the affection and hearty assent to the Article, then the proclaiming and recommending it by the festivity and joy of a Holy day.

Sect. II.

Of the Hope of a Christian.

Enchirid. c. 8.

FAith differs from Hope in the extension of its object, and in the intention of degree. Saint *Austin* thus accounts their differences. Faith is of al things revealed good and bad, rewards and punishments, of things past, present, and to come, of things that concern us, and of things that concern us not: but Hope hath for its Object things onely that are good and fit to be hoped for, future, and concerning our selves: and because these things are offered to us upon conditions of which we may so fail as we may change our will; therefore our certainty is lesse then the adherences of Faith; which (because Faith relyes onely upon one ptoposition; that is the truth of the Word of God) cannot be made uncertain in themselves, though the object of our Hope may become uncertain to us, and to our possession: for it is infallibly certain that

that there is Heaven for all the godly, and for me amongst them all, if I do my duty. But that I shall enter into Heaven is the object of my Hope, not of my Faith, and is so sure, as it is certain I shall persevere in the wayes of God.

The Acts of Hope, are

1. To relie upon God with a confident expectation of his promises; ever esteeming that every promise of God is a magazine of all that grace and relief which we can need in that instance for which the promise is made. *Every degree of hope is a degree of confidence.*

2. To esteem all the danger of an action and the possibilities of miscarriage, and every crosse accident that can intervene, to be no defect on Gods part, but either a mercy on his part, or a fault on ours: for then we shall be sure to trust in God when we see him to be our confidence, and our selves the cause of all mischances. *The hope of a Christian is prudent and religious.*

3. To rejoyce in the midst of a misfortune or seeming sadness, knowing that this may work for good, and will, if we be not wanting to our souls. This is a direct act of Hope to look through the cloud, and look for a beam of light from God, and this is called in Scripture, *Rejoycing in tribulation*, when *the God of hope fils us with all joy in believing. Every degree of hope brings a degree of joy.*

4. To desire, to pray, and to long for the great object of our hope, the mighty price of our high calling; and to desire the other things of this life, as they are promised, that is, so far as they are made necessary and useful to us

in

in order to Gods glory, and the great end of souls. *Hope* and *Fasting* are said to be the two wings of *Prayer*. Fasting is but as the wing of a Bird, but Hope is like the wing of an Angel soaring up to Heaven, and bears our prayers to the throne of Grace. Without Hope it is impossible to pray; but Hope makes our prayers reasonable, passionate, and religious; for it relyes upon Gods promise, or experience, or providence, and story. *Prayer is always in proportion to our Hope, zealous and affectionate.*

5. Perseverance is the perfection of the duty of hope, and its last act: and so long as our hope continues, so long we go on in duty and diligence: but he that is to raise a Castle in an hour, sits down and does nothing towards it; and *Herod* the Sophister left off to teach his son, when he saw that 24 Pages appointed to wait on him, and called by the several Letters of the Alphabet could never make him to understand his letters perfectly.

Rules to govern our Hope.

1. *Let your Hope be moderate*, proportioned to your state, person and condition, whether it be for gifts or graces, or temporal favours. It is an ambitious hope for a person whose diligence is like them that are least in the Kingdom of Heaven, to believe themselves endear'd to God as the greatest Saints, or that they shall have a throne equal to S. *Paul* or the blessed Virgin *Mary*. A Stammerer cannot with moderation hope for the gift of Tongues, or a Peasant to become learned as *Origen*: or if a Beggar desires or hopes to become a King, or asks for a thousand pound a year, we call him impudent, not passionate much

much lesse reasonable. Hope that God will crown your endeavours with equal measures of that reward which he indeed freely gives, but yet gives according to our proportions. Hope for good successe according to, or not much beyond the efficacy of the causes and the instrument, and let the Husbandman hope for a good Harvest, not for a rich Kingdom, or a victorious Army.

2. *Let your hope be well founded*, relying upon just confidences, that is, upon God according to his revelations and promises. For it is possible for a man to have a vain hope upon God: and in matters of Religion it is presumption to hope that Gods mercies will be powred forth upon lazy persons that do nothing towards holy and strict walking, nothing (I say) but trust, and long for an event besides and against all dispositon of the means. Every false principle in Religion is a Reed of *Egypt*, false & dangerous. * Relye not in temporal things upon uncertain prophecies, and Astrology, not upon our own wit or industry, not upon gold or friends, not upon Armies and Princes, expect not health from Physitians that cannot cure their own breath, much lesse their mortality: use all lawful instruments, but expect nothing from them above their natural or ordinary efficacy, and in the use of them from God expect a blessing. A hope that is rash and credulous is an arm of flesh, an ill supporter without a bone. *Jer.* 17. 5.

3. *Let your hope be without vanity*, or garishness of spirit, sober, grave and silent, fixed in the heart, not born upon the lip, apt to support our spirits within, but not to provoke envy abroad.

Di cosi fuori di credenza Non voler far speranza.

4. Let your hope be of things possible, safe and useful. He that hopes for an opportunity of acting his revenge, or lust, or rapine, watches to do himself a mischief. All evils of ourselves or Brethren, are objects of our fear, not hope: and when it is truly understood, things useless and unsafe can no more be wished for, then things impossible can be obtained.

5. *Let your hope be patient*, without tediousness of spirit, or hastiness of prefixing time. Make no limits or prescriptions to God, but let your prayers and endeavours go on still with a constant attendance on the periods of Gods providence. The Men of *Bethulia* resolved to wait upon God but five dayes longer. But deliverance stayed seven dayes, and yet came at last: and take not every accident for an argument of despair: but go on still in hoping, and begin again to work if any ill accident have interrupted you.

Means of Hope, and remedies against Despair.

The means to cure Despair, and to continue or increase Hope, are partly by consideration, partly by exercise.

1. Apply your minde to the cure of all the proper causes of Despair: and they are weakness of spirit, or violence of passion. He that

μικροψυχοι ἐισκεψαντο. greedily covets, is impatient of delay, and desperate in contrary accidents; and he that is little of heart, is also little of hope, and apt to sorrow and suspition.

2. Despise the things of the World, and be indifferent to all changes and events of providence; and for the things of God the promises are certain to bee performed in kinde

kinde; and where there is leſſe variety of chance, there is leſſe poſsibility of being mocked: but he that creates to himſelf thouſands of little hopes, uncertain in the promiſe, fallible in the event, and depending upon ten thouſand circumſtances (as are all the things of this World) ſhall often fail in his expectations, and be uſed to arguments of diſtruſt in ſuch hopes.

3. So long as your hopes are regular and reaſonable, though in temporal affairs, ſuch as are deliverance from enemies, eſcaping a ſtorm or ſhipwrack, recovery from a ſickneſs, ability to pay your debts, &c. remember that there are ſomethings ordinary, and ſome things extraordinary to prevent diſpair. *In ordinary*, Remember that the very hoping in God is an endearment of him, and a means to obtain the bleſsing [*I will deliver him becauſe he hath put his truſt in me.*] 2. There are in God all thoſe glorious Attributes and excellencies which in the nature of things can poſsibly create or confirm Hope. God is 1. Strong. 2. Wiſe. 3. True. 4. Loving. There cannot be added another capacity to create a confidence; for upon theſe premiſes we cannot fail of receiving what is fit for us. 5. God hath obliged himſelf by promiſe that we ſhall have the good of every thing we deſire: for even loſſes and denials ſhall *work for the good of them that fear God.* And if we will truſt the truth of God for performance of the general, wee may well truſt his wiſdome to chooſe for us the particular. But *the extraordinaries* of GOD are apt to ſupply the defect of all natural and humane poſsibilities. 1. GOD hath in

many instances given extraordinary vertue
the active causes and instruments: to a jaw
bone to kill a multitude: to 300 Men to d
stroy a great Army, to *Jonathan* and his A
mour-bearer to rout a whole Garrison. 2. H
hath given excellent sufferance and vigorou
ness to the sufferers, arming them with strang
courage, heroical fortitude, invincible reso
lution, and glorious patience: and thus h
layes no more upon us then we are able t
bear: for when he encreases our suffering
he lessens them by increasing our patience
3. His providence is extraregular and produ
ces strange things beyond common rules
and he that led Israel through a Sea, an
made a Rock powre forth waters, and th
Heavens to give them bread and flesh, an
whole Armies to be destroyed with phanta
stick noises, and the fortune of all *France* t
be recovered and intirely revolv'd by th
arms and conduct of a Girle against the to
rent of the *English* fortune and Chivalry; ca
do what he please, and still retains the sam
Heb. 2. affections to his people, and the same provi
18. dence over mankinde as ever: and it is im
possible for that Man to despair, who remem
bers that *his Helper is Omnipotent*, and can d
what he please: let us rest there a while; h
can if he please: And he is *infinitely loving*
willing enough; and he is *infinitely wise*, cho
sing better for us then wee can do for o
selves. This in all ages and chances hath sup
ported the afflicted people of God and carri
ed them on dry ground through a red S
God invites and cherishes the hopes of M
by all the variety of his providence.

4. If your case be brought to the last extr
mity

mity, and that you are at the pits brink, even the very Margent of the Grave, yet then despair not; at least put it off a little longer: and remember that whatsoever finall accident takes away all hope from you, if you stay a little longer, and in the mean while bear it sweetly, it will also take away all despair too. For when you enter into the Regions of death, you rest from all your labours and your fears.

5. Let them who are tempted to despair of their salvation, consider how much Christ suffered to redeem us from sin and its eternal punishment: and he that considers this, must needs believe, that the desires which God had to save us were not lesse then infinite, and therefore not easily to be satisfied without it.

6. Let no Man despair of Gods mercies to forgive him, unlesse he be sure that his sinnes are greater then Gods mercies. If they be not, we have much reason to hope that the stronger ingredient will prevail so long as we are in the time and state of repentance, and within the possibilities & latitude of the Covenant; and as long as any promise can but reflect upon him with an oblique beam of comfort. Possibly the Man may erre in his judgement of circumstances, and therefore let him fear: but because it is not certain he is mistaken, let him not despair.

7. Consider that God who knows all the events of Men, and what their final condition shall be, who shall be saved, and who will perish, yet he treateth them as his own, calls them to be his own, offers fair conditions as to his own, gives them blessings, arguments of

mercy, and instances of fear to call them off from death, and to call them home to life, and in all this shews no despair of happiness to them, and therefore much lesse should any Man despair for himself, since he never was able to reade the Scrols of eternal predestination.

8. Remember that despair belongs only to passionate Fools or Villains, (such as were *Achitophel* and *Judas*) or else to Devils and damned persons: and as the hope of salvation is a good disposition towards it; so is despair a certain consignation to eternal ruine. A Man may be damned for despairing to be saved. Despair is the proper passion of damnation. *God hath placed truth and felicity in Heaven: Curiosity and repentance upon Earth: but misery and despair are the portions of Hell.* *V. Bede.*

9. Gather together into your spirit, and its treasure-house [the Memory] not onely all the promises of GOD, but also the remembrances of experience, and the former sense of the Divine favours, that from thence you may argue from times past to the present and enlarge to the future, and to greater blessings. For although the conjectures and expectations of Hope are not like the conclusions of Faith, yet they are a Helmet against the scorchings of Despair in temporal things, and an anchor of the soul sure and stedfast against the fluctuations of the Spirit in matters of the soul. Saint *Bernard* reckons divers principles of Hope by enumerating the instances of the Divine Mercy; and we may by them reduce this rule to practise in the following manner. 1. God hath preserved me from many sins; his mercies are infinite

I hope he will ſtill preſerve me from more, and for ever *. 2. I have ſinned and God ſmote me not: his mercies are ſtill over the penitent, I hope he will deliver me from all the evils I have deſerved. He hath forgiven me many ſins of malice, and therefore ſurely he wil pity my infirmities. * 3. God viſited my heart, and changed it: he loves the work of his own hands, and ſo my heart is now become: I hope he will love this too. * 4. When I repented he received me graciouſly; and therefore I hope if I do my endeavor he will totally forgive me. 5. * He helped my ſlow and beginning endeavours, & therefore I hope he will leade me to perfection. * 6. When he had given me ſomething firſt, then he gave me more. I hope therefore he will keep me from falling, and give me the grace of perſeverance. * 7. He hath choſen me to be a Diſciple of Chriſts inſtitution; he hath elected me to his kingdom of grace, & therefore I hope alſo to the kingdom of his glory. * 8. He died for me when I was his enemy, and therefore I hope he will ſave me when he hath reconciled me to him, and is become my friend. * 9. *God hath given us his Son, how ſhould not he with him give us all things elſe?* All theſe S. *Bernard* reduces to theſe three heads, as the inſtruments of all our hopes. 1. The charity of God adopting us. 2. The truth of his promiſes. 3. The power of his performance: which if any truly weighs, no infirmity or accident can break his hopes into undiſcernable fragments, but ſome good planks will remain after the greateſt ſtorm and ſhipwrack. This was S. *Pauls* inſtrument: *Experience begets hope, and hope maketh not aſhamed.*

10. Do thou take care onely of thy duty, of the means and proper instruments of thy purpose, and leave the end to God: lay that up with him, and he will take care of all that is intrusted to him: and this being an act of confidence in God, is also a means of security to thee.

11. By special arts of spiritual prudence and arguments secure the confident belief of the Resurrection, and thou canst not but hope for every thing else which you may reasonably expect, or lawfully desire upon the stock of the Divine mercies and promises.

12. If a despair seizes you in a particular temporal instance, let it not defile thy spirit with impure mixture, or mingle in spiritual considerations; but rather let it make thee fortifie thy soul in matters of Religion, that by being thrown out of your earthly dwelling and confidence, you may retire into the strengths of grace, and hope the more strongly in that, by how much you are the more defeated in this, that despair of a fortune or a successe, may become the necessity of all vertue.

Sect. 3.

Of Charity, or the love of God.

LOve is the greatest thing that God can give us, for himself is love, and it is the greatest thing we can give to God, for it will also give our selves, and carry with it all that is ours. The Apostle calls it the band of perfection;

fection; it is *the Old*, and it is *the New*, and it is *the great Commandement*, and it is all the Commandements, for it is *the fulfilling of the Law*. It does the work of all other graces without any instrument but its own immediate vertue. For as the love to sin makes a Man sin against all his own reason, and all the discourses of wisdom, and all the advices of his friends, and without temptation, and without opportunity: so does the love of God, it makes a man chaste without the laborious arts of fasting and exteriour disciplines, temperate in the midst of feasts, and is active enough to chuse it without any intermedial appetites, and reaches at Glory thorow the very heart of Grace, without any other arms but those of Love. It is a grace that loves God for himself, and our Neighbours for God. The consideration of Gods goodness and bounty, the experience of those profitable and excellent emanations from him, may be, and most commonly are the first motive of our love: but when we are once entred, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sence to spirit, from considering our selves, to an union with God: and this is the image and little representation of Heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

We need no incentives by way of special enumeration to move us to the love of God, for we cannot love any thing for any reason real or imaginary, but that excellency is infinitely more eminent in God. There can but two things create love, *Perfection* and *Usefulnesse*,

neſſe: to which anſwer on our part, firſt *admiration*, and 2. *Deſire*: and both theſe are centred in love. *For the entertainment of the firſt*, there is in God an infinite nature, immenſity or vaſtneſs without extenſion or limit, Immutability, Eternity, Omnipotence, Omniſcience, Holineſs, Dominion, Providence, bounty, Mercy, Juſtice, Perfection in himſelf, and the end to which all things and all actions muſt be directed, and will at laſt arrive. The conſideration of which may be heightened, if we conſider our diſtance from all theſe glories: Our ſmallneſs and limited nature, our nothing, our inconſtancy, our age like a ſpan, our weakneſs and ignorance, our poverty, our inadvertency, and inconſideration, our diſabilities and diſaffections to do good, our harſh natures and unmercifull inclinations, our univerſall iniquity, and our neceſſities and dependencies, not onely on God originally, and eſſentially, but even our need of the meaneſt of Gods creatures, and our being obnoxious to the weakeſt and the moſt contemptible. But *for the entertainment of the ſecond* we may conſider that in him is a torrent of pleaſure for the voluptuous, he is the fountain of honour for the ambitious, an inexhauſtible treaſure for the covetous: our vices are in love w^th^ phantaſtick pleaſures and images of perfection, which are truely and really to be found no where but in God. And therefore our vertues have ſuch proper objects, that it is but reaſonable they ſhould all turn into love: for certain it is that this love will turn all into vertue. For in the ſcrutinies for righteouſneſs and judgement, *when it is inquired whether ſuch a perſon be a good man or no,*

S. Aug. l. 2. confeſ. c. 6.

the

the meaning is not, what does he believe, or what does he hope, but what he loves?

The acts of Love to God, are

1. Love does all things which may please the beloved person, it performs all his commandments: and this is one of the greatest instances and arguments of our love that God requires of us. [This is love that we keep his commandments. *Love is obedient.*

2. It does all the imitations and secret significations of his pleasure whom we love: and this is an argument of a great degree of it. The first instance is it that makes the love accepted: but this gives a greatness and singularity to it. The first is the least, and lesse then it cannot do our duty; but without this second, we cannot come to perfection. *Great love is also plyant and inquisitive* in the instances of its expression.

3. Love gives away all things, that so he may advance the interest of the beloved person: it relieves all that he would have relieved, and spends it self in such real significations as it is enabled withal. He never loved *God* that will quit any thing of his religion to save his money. *Love is alwayes liberal and communicative.*

4. It suffers all things that are imposed by its beloved, or that can happen for his sake, or that intervenes in his service, cheerfully, sweetly, willingly, expecting that God should turn them into good, and instruments of felicity. *Charity hopeth all things, endureth all things. Love is patient* and content with any thing so it be together with its beloved. 1 Cor. 13.

5. Love is also impatient of any thing that may displease the beloved person, hating all

sin

sin as the enemy of its friend; for love contracts all the same relations, and marries the same friendships, and the same hatreds; and all affection to a sin is perfectly inconsistent with the love of God, love is not divided between God & Gods enemy: we must love God with all our heart, that is, give him a whole and undivided affection, having love for nothing else but such things which he allows, and which he commands, or loves himself.

6. *Love endeavours for ever to be present*, to converse with, to enioy, to be united with its object, loves to be talking of him, reciting his praises, telling his stories, repeating his words, imitating his gestures, transcribing his copy in every thing; and every degree of union and every degree of likeness is a degree of love; and it can endure any thing but the displeasure and the absence of its beloved. For we are not to use God and Religion, as men use perfumes, with which they are delighted when they have them, but can very well be without them. True charity is restless till it enjoyes God in such instances in which it wants him: it is like hunger and thirst, it must be fed or it cannot be answered, and nothing can supply the presence, or make recompence for the absence of God, or of the effects of his favour, and the light of his countenance.

Amoris ut mo-rsum qui vere sentiet.

7. *True love in all accidents looks upon the beloved person*, and observes his countenance, and how he approves or disproves it, and accordingly looks sad or cheerful. He that loves God is not displeased at those accidents which God chooses, nor murmurs at those changes which he makes in his family, nor envies at those gifts

gifts he bestowes, but chooses as he likes, and is ruled by his judgement, and is perfectly of his persuasion, loving to learn where God is the Teacher, and being content to be ignorant or silent where he is not pleased to open himself.

8. *Love is curious of little things:* of circumstances and measures, and little accidents, not allowing to it self any infirmity, which it strives not to master: aiming at what it cannot yet reach at, desiring to be of an Angelical purity and of a perfect innocence, and a Seraphical fervour, and fears every image of offence, is as much afflicted at an idle word, as some at an act of adultery, and will not allow to it self so much anger as will disturb a childe; nor endure the impurity of a dream; and this is the curiosity and niceness of divine Love; this is *the fear of God*, and is the daughter and production of Love.

Plutarchus citans carmen de suo Apolline, adjecit ex Herodoto quasi de suo, de eo os meum continens esto.

The Measures and Rules of Divine Love.

But because this passion is pure as the brightest and smoothest mirrour, and therefore is apt to be sullyed with every impurer breath, we must be careful that our love to God be governed by these measures.

1. That our love be sweet, even and full of tranquility, having in it no violences or transportations, but going on in a course of holy actions and duties which are proportionable to our condition, and present state; not to satisfie all the desire, but all the probabilities and measures of our strength. A new beginner in

in religion hath passionate and violent desires, but they must not be the measure of his actions: But he must consider his strength, his late sickness and state of death, the proper temptations of his condition, and stand at first upon his defence, not go to storm a strong Fort, or attaque a potent enemie, or do heroical actions and fitter for gyants in Religion. Indiscreet violences, and untimely forwardness are the rocks of religion against which tender spirits often suffer shipwrack.

2. Let our love be prudent and without illusion: that is, that it expresse it self in such instances which God hath chosen, or which we choose our selves by proportion to his rules and measures. Love turns into doting when religion turns into Superstition. No degree of love can be imprudent, but the expressions may: we canot love God too much, but we may proclaim it in undecent manners.

3. Let our love be firm, constant and inseparable, not coming and returning like the tide, but descending like a never failing river, ever running into the Ocean of Divine excellency, passing on in the chanels of duty and a constant obedience, and never ceasing to be what it is, till it comes to be what it desires to be; still being a river till it be turned into sea and vastnesse, even the immensitie of a blessed Eternity.

Although the consideration of the Divine excellencies and mercies be infinitely sufficient to produce in us love to God (who is invisible and yet not distant from us, but we feel him in his blessings, he dwells in our hearts by faith, we feed on him in the Sacrament, and are made all one with him in the incar-

incarnation and glorifications of Jesus) yet that we may the better enkindle and encrease our love to God, the following advices are not useless.

Helps to encrease our love to God, by way of exercise.

1. Cut off all earthly and sensual loves, for they pollute and unhallow the pure and Spiritual love. Every degree of inordinate affection to the things of this world, and every act of love to a sin is a perfect enemy to the love of God: & it is a great shame to take any part of our affection from the eternal God to bestow it upon his creature in defiance of the Creator, or to give it to the Devil, our open enemy, in disparagement of him who is the fountain of all excellencies and Cœlestial amities.

2. Lay fetters and restraints upon the imaginative and phantastick part: because our fancie being an imperfect and higher facultie is usfully pleased with the entertainment of shadowes & gauds; and because the things of the world fill it with such beauties and phantastick imagery, the fancy presents such objects as amiable to the affections, and elective powers. Persons of fancy, such as are women and children have alwayes the most violent loves; but therfore if we be careful with what representments we fil our fancy, we may the sooner rectify our loves. To this purpose, it is good that we transplant the instruments of fancy into religion: & for this reason musick was brought into Churches, and ornaments, and perfumes, and comely garments, and solemnities,

and

and decent ceremonies, that the busie and lesse discerning fancy being bribed with its proper objects may be instrumental to a more cœlestial and spiritual love.

3. Remove solicitude or worldly cares, and multitudes of secular businesses; for if these take up the intention and actual application of our thoughts and our imployments, they will also possesse our passions; which if they be filled with one object, though ignoble, cannot attend another though more excellent. We alwayes contract a friendship and relation with those with whom we converse: our very Contrey is dear to us for our being in it, and the Neighbours of the same Village, and those that buy and sell with us have seized upon some portions of our love, and therefore if we dwell in the affaires of the World, we shall also grow in love with them; and all our love, or al our hatred, al our hopes, or all our fears, which the eternal God, would willingly secure to himself, and esteem amongst his treasures and precious things, shall be spent upon trifles and vanities.

4. Do not onely choose the things of God, but secure your inclinations and aptnesses for God and for Religion. For it will be a hard thing for a Man to do such a personal violence to his first desires, as to choose whatsoever he hath no minde to. A Man will many times satisfie the importunity and daily solicitation of his first longings: and therefore there is nothing can secure our loves to God, but stopping the natural Fountains, and making Religion to grow neer the first desires of the soul.

5. Converse with God by frequent prayer

In particular, desire that your desires may be right, and love to have your affections regular and holy: To which purpose make very frequent addresses to God by ejaculations and communions, and an assiduous, daily devotion: Discover to him all your wants, complain to him of all your affronts, do as *Hezekiah* did, lay your misfortunes and your ill newes before him, *spread them before the Lord*, call to him for health, run to him for counsel, beg of him for pardon; and it is as natural to love him to whom we make such addresses, and of whom we have such dependancies, as it is for children to love their parents.

6. Consider the immensity and vastnesse of the Divine love to us, expressed in all the emanations of his providence. 1. *In his Creation.* 2. *In his conservation of us.* For it is not my Prince or my Patron, or my Friend that supports me, or relieves my needs, but God, who made the Corn that my friend sends me, who created the Grapes and supported him, who hath as many dependances, and as many natural necessities, and as perfect disabilities as my self. God indeed made him the instrument of his providence to me, as he hath made his own Land or his own Cattel to him: with this onely difference, that God by his ministration to me intends to do him a favour and a reward, which to natural instruments he does not. 3. In giving his Son. 4. In forgiving our sins. 5. In adopting us to glory: and ten thousand times ten thousand little accidents and circumstances happning in the doing every of these; and it is not possible but for so great love we should give love again, for *God* we should give

Man

Man, for felicity we ſhould part with our mi-
ſery. Nay, ſo great is the love of the holy Jeſus
God incarnate, that he would leave all his tri-
umphant gloryes, and die once more for Man
if it were neceſſary for procuring felicity to
him.

Sic Jeſus dixit S. Carpo apud Dionyſium epitt. ad Demophilum.

In the uſe of theſe inſtruments love wi
grow in ſeveral knots and ſteps like the Su
gar-canes of India according to a thouſan
varieties in the perſon loving, and it will b
great or leſſe in ſeveral perſons, and in th
ſame, according to his growth in Chriſtianity
but in general diſcourſing there are but tw
ſtates of love, and thoſe are *Labour of love*, an
the *zeal of love*: the firſt is duty, the ſecond
perfection.

The two ſtates of love to God.

The leaſt love that is, muſt be *obedie*
pure, ſimple, and communicative: that is it mu
exclude all affection to ſin, and all inc
dinate affection to the World; and m
be expreſsive according to our power,
the inſtances of duty, and muſt be love
loves ſake; and of this love Martyrdom is t
higheſt inſtance; that is a readineſſe of min
rather to *ſuffer* any evil then *to do* a
Of this our bleſſed Saviour affirmed, *That*
man had greater love then this: that is, t
is the higheſt point of duty, the greateſt lo
that God requires of Man. And yet he th
is the moſt imperfect muſt have this ſo
alſo in preparation of minde and muſt d
fer from another in nothing, except in t
degrees of promptneſſe, and alacrity. A
in this ſenſe, he that loves God, tru
(though but with a beginning & tender lo
y

yet he loves God with all his heart, that is, with that degree of love which is the higheſt point of duty, and of Gods charge upon us; and he that loves God with all his heart, may yet increaſe *with the increaſe of God*, juſt as there are degrees of love to God among the Saints, and yet each of them love him with all their powers and capacities.

2. But the greater ſtate of love is the *zeal of love*, which runs out into excreſcencies, and ſickers like a fruitful and pleaſant tree, or burſting into gums, and producing fruits, not of a monſtrous, but of an extraordinary and heroical greatneſſe. Concerning which, theſe cautions are to be obſerved.

Cautions and rules concerning zeal.

1. If zeal be in the beginnings of our ſpiritual birth, or be ſhort *, ſudden and tranſient, or be a conſequent of a mans natural temper, or come upon any cauſe, but after a long growth of a temperate and well regulated love, it is to be ſuſpected for paſſion, and forwardneſſe, rather then the vertical point of love.

* Καλὸν γὰρ τὸ ζηλοῦσθαι, ἐν τῷ καλῷ πάντοτε. *Gal.* 18.

2. That zeal onely is good which in a fervent loue hath temperate expreſsions. For let the affection boyle as high as it can, yet if it boyl over into irregular & ſtrange actions, it will *have but few* but *will need many excuſes*. *Elijah* was zealous for the Lord of Hoſts, and yet he was ſo tranſported with it, that he could not receive anſwer from God, till by Muſick he was recompos'd & tam'd: and *Moſes* broke both the Tables of the Law by being paſſionately zealous againſt them that brake the firſt.

3. Zeal must spend its greatest heat principally in those things that concern our selves; but with great care and restraint in those that concern others.

4. Remember that zeal being an excrescence of Divine love, must in no sence contradict any action of love: Love to God includes love to our Neighbour, and therefore no pretence of zeal for Gods * glory must make us uncharitable to our brother, for that is just displeasing to God, as hatred is an act of love.

Phil. 3. 6.

5. That zeal that concerns others, can spend it self in nothing but arts, and actions and charitable instruments for their good; and when it concernes the good of many that one should suffer, it must bee done by persons of a competent authority, and in great necessity, in seldome instances, according to the Law of GOD or Man; but never by private right, or for trifling accidents, or in mistaken propositions. The Zealots in the Old Law had authority to transfix and stab some certain persons; but GOD gave them warrant; it was in the case of Idolatry or such notorious hainous crimes; the danger of which was insupportable, and the cognizance of which was infallible: And yet that warrant expired with the Synagogue.

6. Zeal in the instances of our own duty and personal deportment is more safe than in matters of counsel, and actions beside our just duty, and tending towards perfection. Though in these instances there is not a direct sin, even where the zeal is least wary, yet there is much trouble and some danger: as, if it be spent in the too forward

vows

vows of Chastity, and restraints of natural and innocent liberties.)

7. Zeal may be let loose in the instances of internal, personal, and spiritual actions, that are matters of direct duty: as in prayers, and acts of adoration, and thanksgiving, and frequent addresses, provided that no indirect act passe upon them to defile them; such as complacency, and opinions of sanctity, censuring others, scruples and opinions of necessity, unnecessary fears, superstitious numbrings of times and houres; but let the zeal be as forward as it will, as devout as it will, as *Seraphicall* as it will in the direct addresse and entercourse with God, there is no danger, no transgression. Do al the parts of your duty as earnestly as if the salvation of all the world, and the whole glory of God, and the confusion of all Devils, and all that you hope or desire did depend upon every one action.

Lavora come se tu havessi a comperar quel horta a porta come Seru havessi a morir alhora.

8. Let zeal be seated in the will and choice, and regulated with prudence and a sober understanding, not in the fancies and affections; for *these* will make it full of noise and empty of profit, but *that* will make it deep and smooth, material and devout,

Rom 10.2

The summe is this: That, zeal is not a direct duty, no where commanded for it self, and is nothing but a forwardnesse and circumstance of another duty, and therefore is then onely acceptable when it advances the love of God and our Neighbours, whose circumstance it is: That zeal is onely safe, onely acceptable, which increases charity directly, and because love to our Neighbour, and obedience to God are the two great portions of

Titus 2.14. Revel. 3.19

of charity we must never account our zeal to be good, but as it advances both these, if it be in a matter that relates to both; or severally, If it relates severally. S. *Pauls* zeal was expressed in preaching without any offerings or stipend in travelling, in spending and being spent for his flock, in suffering, in being willing to be accursed for love of the people of God, and his Countrey-men: Let our zeal be as great as his was, so it be in affections to others, but not at all in angers against them. In the first then is no danger; in the second there is no safety. In brief; let your zeal (if it must be expressed in anger) be always more severe against thy * self, than against others.

* 2 Cor. 7. 11.

The other part of Love to God is Love to our Neighbour, for which I have reserved the Paragraph of alms

Of the external actions of Religion.

Religion teaches us to present to God our bodies as well as our souls; for God is the Lord of both; and if the body serves the soul in actions natural and civil, and intellectual it must not be eased in the onely offices of Religion, unlesse the body shall expect a portion of the rewards of Religion, such as are resurrection, reunion: and glorification. Our *bodies* are to God *a living sacrifice*, and to present *them to God* is *holy and acceptable*.

Rom. 12. 1.

The actions of the body as it serves to religion, and as it is distinguished from Sobriety and Justice, either relate to the word of God, or to prayer, or to repentance, and make these kindes of external actions of re-

gi-

ion. 1. Reading and hearing the word of God. . Fasting and corporal austerities, called by . *Paul, bodily exercise.* 3. Feasting or keeping ayes of publick joy and thanksgiving.

SECT. IV.

Of reading, or Hearing the Word of God.

READING and Hearing the word of God are but the several circumstances of the me duty; instrumentall especially to faith, t consequently to all other graces of the irit. It is all one to us whether by the eye or the ear the Spirit conveyes his precepts us. If we hear S. *Paul* saying to us, that *Whoremongers and Adulterers God will judge*: read it in one of his Epistles; in either of em we are equally & sufficiently instructed. he Scriptures read are the same thing to us, hich the same doctrine was, when it was eached by the disciples of our blessed Lord: d we are to learn of either with the same spositions. There are many that cannot reade e word, and they must take it in by the ear; d they that can reade, finde the same word God by the eye. It is necessary that all men rn it some way or other, and it is sufficient order to their practise that they learn it any y. *The word of God* is all those Commandents and Revelations, those promises and reatnings, the stories and sermons recorded the Bible: nothing else is *the word of God*, we know of, by any certain instrument.

The

The good books and spiritual discourses, th
sermons or homilies written or spoken b
men are but *the word of men*, or rather explic
tions of, and exhortations according to th
Word of God: but of themselves they are n
the *Word of God*. In a Sermon, the Te
onely is in a proper sence to be called Go
Word: and yet good Sermons are of gre
use and convenience for the advantage
Religion. He that preaches an hour togeth
against drunkennes with the tongue of m
or Angels, hath spoke no other word of Go
but this [*Be not drunk with wine wherein the
is excess*:] and he that writes that Serm
in a book, and publishes that book, ha
preached to all that read it, a louder Serm
then could be spoken in a Church. This
say to this purpose that we may separ
truth from error, popular opinions from s
stantiall Truths. For God preaches to u
the Scripture, and by his secret assistan
and spirituall thoughts and holy motion
Good men preach to us when they by po
lar arguments, and humane arts and comp
ances expound and press any of those d
ctrines which God hath preached unto us
his holy Word. But

1. The Holy Ghost is certainly the b
Preacher in the world, and the words of Sc
pture the best sermons.

2. All the doctrine of salvation is pla
set down there, that the most unlearned p
son by hearing it read, may understand all
duty. What can be plainer spoken then t
[*Thou shalt not kill. Be not drunk with w
Husbands love your wives: whatsoever ye w
that men should do to you, do ye so to th*
T

The wit of man cannot more plainly tell us our duty, or more fully then the holy Ghost hath done already.

3. Good Sermons, and good Books are of excellent use: but yet they can serve no other end but that we practise the plain doctrines of Scripture.

4. What *Abraham* in the parable said concerning the brethren of the rich man, is here very proper: *They have Moses and the Prophets let them hear them: But if they refuse to hear those, neither will they believe though one should arise from the dead* to preach unto them. Luke 16. 29-31.

5. Reading the holy Scriptures is a duty expressly * commanded us, and is called in Scripture [* *Preaching:*] all other preaching is the effect of humane skill and industry, and although of great benefit, yet it is but an Ecclesiastical ordinance; the Law of God concerning Preaching, being expressed in the matter of reading the Scriptures, and hearing that word of God, *which is*, and *as it is* there described. * Deut. 31. 13. Luke 24. 45. Matth. 22. 29. Acts 15. 21. Revel. 1. 3. 2 Tim. 3. 16

But this duty is reduced to practise in the following Rules.

Rules for hearing or reading the word of God.

1. Set apart some portion of thy time according to the opportunities of thy calling & necessary imployment, for the reading of holy Scripture; and if it be possible, every day hear or hear some of it read: you are sure that Book teaches all truth, commands all holiness, and promises all happiness.

2. When it is in your power to chuse, accustome your self to such portions which are most plain & certain duty, and which contain

the ſtory of the Life and Death of our bleſſed Saviour. Read the Goſpels, the Pſalms of *David*; and eſpecially thoſe portions of Scripture which by the wiſdom of the Church are appointed to be publikely read upon Sundayes and holy dayes, *viz.* the Epiſtles and Goſpels. In the choice of any other portions, you may adviſe with a Spiritual Guide, that you may ſpend your time with moſt profit.

3. Fail not, diligently to attend to the reading of holy Scriptures upon thoſe dayes wherein it is moſt publickly and ſolemnly read in Churches: for at ſuch times, beſides the learning our duty, we obtain a bleſſing along with it, it becoming to us upon thoſe dayes a part of the ſolemn Divine worſhip.

4. When the word of God is read or preached to you, be ſure you be of a ready heart and minde, free from wordly cares and thoughts, diligent to hear, careful to mark, ſtudious to remember, and deſirous to practiſe all that is commanded, and to live accordingly to it: Do not hear for any other end but to become better in your life, and to be inſtructed in every good work, and to increaſe in the love and ſervice of God.

5. Beg of God by prayer that he would give you the ſpirit of obedience and profit, and that he would by his Spirit write the word in your heart, and that you deſcribe it in your life. To which purpoſe ſerve your ſelf of ſome affectionate ejaculations to that purpoſe, before and after this duty.

Concerning ſpiritual books and ordinary Sermons take in theſe advices alſo.

6. Let not a prejudice to any mans

ſon hinder thee from receiving good by his doctrine, if it be according to godlineſs: but (if occaſion offer it, or eſpecially if duty preſent it to thee; that is, if it be preached in that aſſembly where thou art bound to be preſent) accept the word preached as a meſſage from God, and the Miniſter as his Angel in that miniſtration.

7. Conſider and remark the doctrine that is repreſented to thee in any diſcourſe; and if the Preacher addes any accidentall advantages, any thing to comply with thy weakneſs, or to put thy ſpirit into action, or holy reſolution, remember it, and make uſe of it; but if the Preacher be a weak perſon, yet the text is the doctrine thou art to remember; that contains all thy duty, it is worth thy attendance to hear that ſpoken often, and renewed upon thy thoughts, and though thou beeſt a learned man, yet the ſame thing which thou knoweſt already, if ſpoken by another, may be made active by that application. I can better be comforted by my own conſiderations, if another hand applyes them, then if I do it my ſelf; becauſe the word of God does not work as a natural agent, but as a divine inſtrument: it does not prevail by the force of deduction, and artificial diſcourſings onely, but chiefly by way of bleſſing in the ordinance, and in the miniſtery of an appointed perſon. At leaſt obey the publick order, and reverence the conſtitution, and give good example of humility, charity and obedience.

8. When Scriptures are read, you are only to enquire with diligence and modeſty into

the meaning of the Spirit: but if Homilies or Sermons be made upon the words of Scripture, you are to consider, whether all that be spoken be conformable to the Scriptures. For although you may practise for humane reasons, and humane arguments ministred from the Preachers art, yet you must practise nothing but the command of God, nothing but the Doctrine of Scripture, that is, the text.

9. Use the advice of some spiritual or other prudent man for the choice of such spiritual Books which may be of use and benefit for the edification of thy spirit in the wayes of holy living; and esteem that time well accounted for, that is prudently and affectionately imployed, in hearing or reading good books and pious discourses: ever remembering that God by hearing us speak to him in prayer, obliges us to hear him speak to us in his Word, by what instrument soever it be conveyed.

SECT. V.

Of Fasting.

FAsting, if it be considered in it self without relation to Spiritual ends, is a duty no where enjoyned, or counselled. But Christianity hath to do with it, as it may be made an instrument of the Spirit by subduing the lusts of the flesh, or removing any hindrance of Religion: And it hath been practised by all ages of the Church, and advised in order to three ministeries. 1. To Prayer. 2. To Mortification

Mortification of bodily lusts. 3. To Repentance: and is to be practised according to the following measures.

Rules for Christian Fasting.

1. Fasting in order to prayer is to be measured by the proportions of the times of prayer: that is, it ought to be a total fast from all things during the solemnity (unless a probable necessity intervene.) Thus the Jews eat nothing upon the Sabbath-dayes till their great offices were performed, that is, about the sixth hour: and S. *Peter* used it as an argument, that the Apostles in Pentecost were not drunk, because it was but the third hour of the day, of such a day, in which it was not lawfull to eat or drink till the sixth hour: and the Jews were offended at the Disciples for plucking the ears of corn upon the Sabbath early in the morning, because it was before the time in which by their customs they esteemed it lawful to break their fast. In imitation of this custom, and in prosecution of the reason of it, the Christian Church hath religiously observed fasting before the Holy Communion: and the more devout persons (though without any obligation at all) refused to eat or drink til they had finished their morning devotions: and further yet upon dayes of publick humiliation, which are designed to be spent wholly in Devotion, and for the averting of Gods judgements (if they were imminent) fasting is commanded together with prayer, commanded (I say) by the Church, to this end, that the Spirit might be clearer and more angelical when it is quitted in some proportions from the loads of flesh.

2. Fasting, when it is *in order to Prayer*, must be a total abstinence from all meat, or else an abatement of the quantity: for the help which fasting does to prayer cannot be served by changing flesh into fish, or milk-meats into dry diet, but by turning much into little, or little into none at all during the time of solemn and extraordinary prayer.

3. Fasting *as it is instrumental to Prayer*, must be attended with other aids of the like vertue and efficacy, such as are removing for the time all worldly cares and secular businesses; and therefore our blessed Saviour enfolds these parts within the same caution. [*Take heed lest your hearts be overcharged with surfetting and drunkennesse and the cares of this world, and that day overtake you unawares.*] To which adde *alms*; for upon the wings of fasting and alms holy prayer infallibly mounts up to Heaven.

Jejunium sine eleemosyna lampas sine oleo. S. Auguſt.

4. When *Fasting is intended to serve the day of Repentance*, it is then best chosen when it is short, sharp and afflictive; that is, *either a total abstinence* from all nourishment (according as we shall appoint, or be appointed) during such a time as is separate for the solemnity and attendance upon the imployment: or if we shall extend our severity beyond the solemn dayes, and keep our anger against our sin, as we are to keep our sorrow, that is, always in a readinesse, and often to be called upon; *then, to refuse a pleasant morsel*, to abstaine from the bread of our desires, and onely to take wholsome and lesse pleasant nourishment, vexing our appetite by therefusing a lawful satisfaction, since in its pertinancy and luxury it preyed upon an unlawfull.

5. Fo

5. *Fasting designed for repentance* must be ever joyned with an extream care that we fast from sin: for there is no greater folly or undecency in the world, then to commit that for which I am now judging and condemning my self. This is the best fast: and the other may serve to promote the interest of this, by increasing the disaffection to it, and multiplying arguments against it.

6. He that *fasts for repentance*, must, during that solemnity, abstain from all bodily delights, and the sensuality of all his senses, and his appetites; for a man must not when he mourns in his fast be merry in his sport; weep at dinner, and laugh all day after; have silence in his kitchen, and musick in his chamber; judge the stomack, and feast the other senses. I deny not but a man may in a single instance punish a particular sin with a proper instrument: If a man have offended in his palate, he may choose to fast onely; if he have sinned in softness and in his touch, he may choose to lye hard, or work hard, and use sharp inflictions: but although this Discipline be proper and particular, yer because the sorrow is of the whole man, no sense must rejoyce, or be with any study or purpose feasted and entertained softly. This rule is intended to relate to the solemn dayes appointed for repentance publickly or privately: besides which in the whole course of our life, even in the midst of our most festival and freer joyes we may sprinkle some single instances, and acts of self condemning, or punishing: as to refuse a pleasant morsel, or a delicious draught with a tacit remembrance of the sin that now returns to displease my spi-

rit: and though these actions be single, there is no undecency in them, because a man may abate of his ordinary liberty and bold freedom with great prudence, so he does it without singularity in himself, or trouble to others: but he may not abate of his solemn sorrow: *that* may be *caution*; but *this* would be softness effeminacy and undecency.

7. When *fasting is an act of mortification*, that is, is intended to subdue a bodily lust; as the spirit of fornication, or the fondness of strong and impatient appetites, it must not be a sudden, sharp, and violent fast, but *a state of fasting*, a dyet of fasting, a daily lessening our portion of meat and drink, and a choosing such a course dyet which may make the least preparation for the lusts of the body. He that fasts three dayes without food, will weaken other parts more then the ministers of fornication: and when the meals return as usually, they also will be served as soon as any. In the mean time they will be supplyed and made active by the accidental heat that comes with such violent fastings: for this is a kinde of aerial Devil; the Prince that rules in the air is the Devil of fornication; and he will be as tempting with the windiness of a violent fast, as with the flesh of an ordinary meal. But a daily substraction of the nourishment will introduce a less busy habit of body, and that will prove the more effectual remedy.

Digiuns assai chi mal mangia

8. Fasting alone will not cure this Devil, though it helps much towards it; but it must not therefore be neglected, but assisted by all the proper instruments of remedy against this unclean spirit; and what it is unable to do alone, in company with other instruments and

Chi digiuna & altro ben non fa sparagna il Pane, e tal inferno va. See Chap. 2 Sect. 2. & 3.

and Gods blessing upon them it may effect.

9. All fasting for whatsoever end it be undertaken, must be done without any opinion of the necessity of the thing it self, without censuring others, with all humility, in order to the proper end; and just as a man takes physick of which no man hath reason to be proud, and no man thinks it necessary, but because he is in sickness, or in danger and disposition to it.

10. All fasts ordained by lawful authority are to be observed in order to the same purposes to which they are enjoyned; and to be accompanied with actions of the same nature, just as it is in private fasts; for there is no other difference, but that in publick our Superiours choose for us, what in private we do for our selves.

11. Fasts ordained by lawfull authority are not to be neglected because alone they cannot do the thing in order to which they were enjoyned. It may be one day of Humiliation will not obtain the blessing, or alone kill the lust, yet it must not be despised, if it can do any thing towards it. An act of fasting is an act of self-denial, and though it do not produce the habit, yet it is a good act.

12. When the principal end why a Fast is publickly prescribed, is obtained by some other instrument in a particular person; as if the spirit of Fornication be cured by the rite of Marriage, or by a gift of chastity, yet that person so eased, is not freed from the Fasts of the Church by that alone, if those fasts can prudently serve any other end of Religion, as that of prayer, or repentance, or mortification of some other appetite: for when it is in-

strumental to any end of the Spirit, it is freed from superstition, and then we must have some other reason to quit us from the Obligation, or that alone will not do it.

13. When the Fast publickly commanded by reason of some indisposition in the particular person cannot operate to the end of the commandment, yet the avoiding offence, and the complying with publick order is reason enough to make the obedience to be necessary. For he that is otherwise disobliged (as when the reason of the Law ceases, as to his particular, yet) remains still obliged if he cannot do otherwise without scandal: but this is an obligation of charity, not of justice.

14. All fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtained by other instruments, and therefore it must at no hand be made an instrument of scruple, or become an enemy to our health, or be imposed upon persons that are sick or aged, or to whom it is in any sense uncharitable; such as are wearied Travellers; or to whom in the whole kinde of it, it is useless, such as are Women with childe, poor people, and little children. But in these cases the Church hath made provision and inferred caution into her Laws, and they are to be reduced to practise according to custome, and the sentence of prudent persons, with great latitude, and without niceness and curiosity: having this in our first care, that we secure our vertue, and next that we secure our health, that we may the better exercise the labours of vertue, lest out of too much austerity we bring our selves to that condition, that it be necessary to be indulgent to softness, ease and extream tenderness.

S. Basil. Monast. Constit. c. 5. Cassiant col. 22. c. 22. ne per cautam necessitatis eo impingamus, ut voluptatibus serviamus.

15. Let

15. Let not intemperance be the Prologue or the Epilogue to your fast, lest the fast be so far from taking off any thing of the sin, that it be an occasion to increase it; and therefore when the fast is done, be carefull that no supervening act of gluttony, or excessive drinking unhallow the religion of the passed day; but eat temperately according to the proportion of other meals, lest gluttony keep either of the gates to abstinence. ἀμετρόπωμος τῇ ἡμέρᾳ. *Naz.*

The benefits of Fasting.

He that undertakes to enumerate the benefits of fasting, may in the next page also reckon all the benefits of physick: for fasting is not to be commended as a duty, but as an instrument; and in that sense, no Man can reprove it, or undervalue it; but he that knows neither spiritual arts, nor spiritual necessities: but by the Doctors of the Church it is called, the nourishment of prayer, the restraint of lust, the wings of the soul, the diet of Angels, the instrument of humility, and self-denial, the purification of the spirit: and that paleness and maigreness of visage which is consequent to the daily fast of great mortifiers, is by Saint *Basil* said to be the mark in the Forehead which the Angel observed, when he signed the Saints in the forehead to escape the wrath of God. [*The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul shall give thee praise and righteousness, O Lord.*] *Baruch.* 2. 18.

Sect.

Sect. VI.

Of keeping Festivals and dayes holy to the Lord: particularly, the Lords day.

TRue naturall Religion, that which was common to all Nations and Ages did principally rely upon four great propositions. 1. That there is one God. 2. That God is nothing of those things which we see. 3. That God takes care of all things below and governs all the World. 4. That he is the Great Creator of all things without himself: and according to these were framed the four first precepts of the Decalogue. In the first, the Unity of the Godhead is expresly affirmed. In the second, his invisibility and immateriality. In the third is affirmed Gods government and providence, by avenging them that swear falsly by his Name, by which also his Omniscience is declared. In the fourth Commandement, he proclaims himself the Maker of Heaven and Earth: for in memory of Gods rest from the work of six dayes the seventh was hallowed into a Sabbath: and the keeping it was a confessing GOD to be the great Maker of Heaven and Earth; and consequently to this it also was a confession of his goodness, his Omnipotence and his Wisdom, all which were written with a Sun beam in the great book of the Creatures.

So long as the Law of the Sabbath was bound upon Gods people, so long GOD would have that to be the solemn manner of con-

confessing these attributes; but when *the Priesthood being changed there was a change also of the Law*, the great duty remain'd unalterable in changed circumstances. We are eternally bound to confesse God Almighty to be the Maker of Heaven and Earth; but the manner of confessing it, is chang'd from a rest or a doing nothing, to a speaking something, from a day to a symbol, from a ceremony to a substance, from a Jewish rite to a Christian duty: we professe it in our Creed, we confesse it in our lives, we describe it by every line of our life: by every action of duty, by faith, and trust, and obedience: and we do also upon great reason comply with the Jewish manner of confessing the Creation, so far as it is instrumental to a real duty. We keep one day in seven, and so confesse the manner and circumstance of the Creation: and we rest also that we may tend holy duties: so imitating Gods rest, better then the Jew in *Synesius* who lay upon his face from evening to evening, and could not by stripes or wounds be raised up to steer the ship in a great storm: Gods rest was not a natural cessation: hee who could not labour could not be said to rest; but Gods rest is to be understood to be a beholding and a rejoycing in his work finished: and therefore we truly represent Gods rest, when we confesse and rejoyce in Gods works and Gods glory.

This the [illegible]istian Church does upon every day, but especially upon the Lords day, which she hath set apart for this and all other Offices of Religion, being determined to this day, by the Resurrection of her dear-

est

eſt Lord, it being the firſt day of joy the Church ever had. And now, upon the Lords day we are not tyed to the reſt of the Sabbath, but to all the work of the Sabbath: & we are to abſtain from bodily labour, not becauſe it is a direct duty to us as it was to the Jews, but becauſe it is neceſſary in order to our duty, that we attend to the Offices of Religion.

The obſervation of the Lords day differs nothing from the obſervation of the Sabbath *in the matter of Religion*, but *in the manner*. They differ *in the ceremony and external rite*. Reſt with them was the principal: with us it is the acceſſory. They differ *in the office or forms of worſhip*: For they were then to worſhip God as a Creator and a gentle Father: we are to adde to that, *Our Redeemer*, and all his other excellencies and mercies: and though we have more natural and proper reaſon to keep the Lords day then the Sabbath, yet the Jews had a Divine Commandment for their day, which we have not for ours: but we have many Commandements to do all that honour to God which was intended in the fourth Commandement: and the Apoſtles appointed the firſt day of the week, for doing it in ſolemne aſſemblies; and the manner of worſhipping God and doing him ſolemne honour and ſervice upon this day we may beſt obſerve in the following meaſures.

Rules for keeping the Lords day and other Chriſtian Feſtivals.

1. When you go about to diſtinguiſh Feſtival dayes from common, do it not by leſſening the devotions of ordinary dayes, that the common devotion may ſeem bigger upon Fe-

Festivals, but on every day keep your ordinary devotions intire, and enlarge upon the Holy day.

2. Upon *the Lords day* we must abstain from all servile and laborious works, except such which are *matters of necessity of common life, or of great charity*: for these are permitted by that authority which hath separated the day for holy uses. The *Sabbath* of the Jews though consisting principally in rest, and established by God, did yeeld to these. *The labour of Love* and the labours of Religion were not against the reason and the spirit of the Commandement, for which the Letter was decreed, and to which it ought to minister: And therefore much more is it so on the Lords day, where the Letter is wholly turned into *Spirit*, and there is no Commamdement of God, but of spiritual and holy actions. The Priests might kill their beasts and dresse them for sacrifice; and Christ though born under the Law, might heal a sick man, and the sick man might carry his bed to witnesse his recovery, and confesse the mercy, and leap and dance to God for joy: and an Ox might be led to water, and an Asse be haled out of a ditch, and a man may take Physick, and he may eat meat, and therefore there were of necessity some to prepare and minister it: and the performing these labours did not consist in minutes, and just determined stages, but they had even then, a reasonable latitude: so onely as to exclude unnecessary labour, or such as did not minister to charity or religion. And therefore this is to be enlarged in the Gospel, whose Sabbath or rest is but a circumstance,

and accessory to the principal and spiritual duties: Upon the Christian Sabbath, necessity is to be served first, then charity, and then religion; for this is to give place to charity *in great instances*; and the second to the first *in all*; and in all cases *God is to be worshipped in spirit and in truth.*

3. The Lords day being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoycing and thanksgiving, and therfore it is a proper work of the duty to let your devotions spend themselves in singing or reading Psalms, in recounting the great works of God, in remembring his mercies, in worshipping his excellencies, in celebrating his attributes, in admiring his person, in sending portions of pleasant meat to them for whom nothing is provided, and in all the arts and instruments of advancing Gods glory and the reputation of religion: in which it were a great decency that a memorial of the resurrection should be inserted, that the particular religion of the day be not swallowed up in the general: And of this we may the more easily serve our selves by rising seasonably in the morning to private devotion, and by retiring at the leisures and spaces of the day not imployed in publick offices.

4. Fail not to be present at the publick hours and places of prayer, entring early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers and praises also hearing the Sermon, and at no time omitting to receive the holy Common when it is offered (unless some great reason excuse it) this being the great solemn

of thanksgiving, & a proper work of the day.

5. After the solemnities are past, and in the intervalls between the morning and evening devotion (as you shal finde opportunity) visit sick persons, reconcile differences, do offices of Neighbourhood, enquire into the needs of the poor, especially house-keepers, relieve them as they shal need, and as you are able: for then we truely rejoyce in God, when we make our neighbours the poor members of Christ, rejoyce together with us.

6. Whatsoever you are to do your self as necessary, you are to take care that others also, who are under your charge, do in their station and maner. Let your servants be called to church, and all your family that can be spared from necessary and great houshold ministeries: those that cannot let them go by turns, and be supplyed otherwise as well as they may: and provide on these dayes especially that they be instructed in the articles of faith, and necessary parts of their duty.

7. Those who labor hard in the week, must be eased upon the Lords day; such ease being a great charity and alms: but at no hand must they be permitted to use any unlawful games, any thing forbidden by the laws, any thing that is scandalous, or any thing that is dangerous and apt to mingle sin with it; no games prompting to wantonnesse, to drunkennes, to quarrelling, to ridiculous and superstitious customs, but let their refreshments be innocent, and charitable, and of good report, and not exclusive of the duties of religion.

8. Beyond these bounds because neither God nor man hath passed any obligation upon us, we must preserve our *Christian liberty and*

not

not ſuffer our ſelves to be intangled with the yoke of bondage: for even a good action may become a ſnare to us, if we make it an occaſion of ſcruple by a pretence of neceſſity, binding loads upon the conſcience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatſoever is laid upon us by the hands of man, muſt be acted and accounted of by the meaſures of a man; but our beſt meaſure is this: He keeps the Lords day beſt that keeps it with moſt religion, and with moſt charity.

9. What the Church hath done in the article of the reſurrection, ſhe hath in ſome meaſure done in the other articles of the Nativity, of the Aſcenſion, and of the Deſcent of the Holy Ghoſt at Pentecoſt: And ſo great bleſſings deſerve an anniverſary ſolemnity, ſince he is a very unthankful perſon that does not often record them in the whole year, and eſteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the divine mercy greater then all the victories over our temporal enemies, for which all glad perſons uſually give thanks. And if with great reaſon the memory of the reſurrection does return ſolemnly every week, it is but reaſon the other ſhould return once a year.* To which I adde that the commemoration of the articles of our Creed in ſolemne dayes and offices is a very excellent inſtrument to convey and imprint the ſenſe and memory of it upon the ſpirits of the moſt ignorant perſon. For as a picture may with more fancy convey a ſtory to a man then a plain narrative either in word or writing: ſo a real repreſentment, and an office of remem-

remembrance, and a day to declare it, is far more impressive then a picture, or any other art of making and fixing imagery.

10. The memories of the Saints are precious to God, and therefore they ought also to be so to us; and such persons who served God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated; and we by so doing give testimony to the article of *the communion of Saints*. But in these cases as every Church is to be sparing in the number of dayes, so also should she be temperate in her injunctions, not imposing them but upon voluntary and unbound persons, without snare or burden But the holy day is best kept by giving God thanks for the excellent persons, Apostles or Martyrs we then remember, and by imitating their lives: this all mamy do: and they that can also keep the solemnity, must do that too, when it is publickly enjoyned.

The mixt actions of religion are, 1. *Prayer*. 2. *Alms* 3. *Repentance*. 4. *Receiving the blessed Sacrament*.

Sect. 7.

Of Prayer.

THere is no greater argument in the world of our spiritual danger and unwillingnesse to religion then the backwardnes which most men have alwayes, and all men have some-

ſometimes toſay their prayers: ſo weary o
their length, ſo glad when they are done, ſ
witty to excuſe and fruſtrate an opportunity
and yet all is nothing but a deſiring of God t
give us the greateſt and the beſt things w
can need, and which can make us happy:
is a work ſo eaſy, ſo honorable, and to ſo gre
purpoſe, that in all the inſtances of religio
and providence (except onely the incarnati
on of his Son) God hath not given us a gre
ter argument of his willingneſſe to have us ſa
ved, and of our unwillingneſſe to accept
his goodneſſe and our graceleſſeneſſe, his inf
nite condeſcenſion, and our careleſſenes
and folly, then by rewarding ſo eaſy a du
with ſo great bleſsings.

Motives to prayer

I cannot ſay any thing beyond this very to
ſideration & its appendages to invite Chriſt
an people to pray often. But we may con
der: That firſt it is a duty commanded by Go
and his holy Son: 2. It is an act of grace an
higheſt honour that we duſt and aſhes are ad
mitted to ſpeak to the Eternal God, to run
him as to a Father, to lay open our wants,
complain of our burdens, to explicate o
ſcruples, to beg remedy & eaſe, ſupport an
counſel, health and ſafety, deliverance & ſa
vation: and 3. God hath invited us to it b
many gracious promiſes of hearing us. 4. He
hath appointed his moſt glorious Son to b
the preſident of prayer, and to make conti
nual interceſsion for us to the throne of grace
5. He hath appointed an Angel to preſent th
prayers of his ſervants: and 6. Chriſt unite
them

hem to his own, and ſanctifies them, & makes hem effective and prevalent: and 7. Hath ut it into the hands of men to reſcind or al- r all the degrees of God which are of one inde, (that is, conditional, and concerning ur ſelves and our final eſtate, and many in- ances of our intermedial or temporal) by e power of prayers. 8. And the prayers of en have ſaved cities and kingdoms from ine; prayer hath raiſed dead men to life, th ſtopped the violence of fire, ſhut the ouths of wilde beaſts, hath altered the ourſe of nature, cauſed rain in Egypt, and rowth in the ſea, it made the Sun to go from Weſt to Eaſt, and the Moon to ſtand ſtill, and cks and mountains to walk, and it cures diſ- ſes without Phyſick, and makes Phyſick to o the work of nature, and nature to do the ork of grace, and grace to do the worke of od; and it does miracles of accident and e- nt: and yet prayer that does all this, is of it f nothing but an aſcent of the minde to od, a deſiring things fit to be deſired, and expreſion of this deſire to God as we can, d as becomes us: and our unwillingneſſe to ay, is nothing elſe but a not deſiring what e ought paſſionately to long for; or if we do ſire it, it is a choofing rather to miſſe our isfaction and felicity, then to aſk for it.

There is no more to be ſaid in this affair, t that we reduce it to practiſe according to e following Rules.

Rules for the practiſe of Prayer

1. We muſt be careful that we never aſk y thing of God that is ſinful, or that direct- miniſters to ſin: for that is to aſk of God

to

to dishonour himself, and to undoe us: we ha
need consider what we pray; for before it re
turnes in blessing it must be joyn'd wit
Christs intercession; and presented to God
Let us principally ask of God power and a
sistances to our duty, to glorifie God, to d
good works, to live a good life, to dye in th
fear and favour of God, and eternal life: the
things God delights to give, and comman
that we shall ask, and we may with confiden
expect to be answered graciously; for the
things are promised without any reservatio
of a secret condition: if we ask them, and d
our duty towards the obtaining them, we a
sure never to misse them.

2. We may lawfully pray to God for th
gifts of the Spirit that minister to holy end
such as are the gift of preaching, the spirit
prayer, good expression, a ready and unloos
tongue, good understanding, learning oppo
tunities to publish them &c. with these one
restraints. 1. That we cannot be so confide
of the event of those prayers, as of the form
2. That we must be curious to secure our i
tention in these desires, that we may n
ask them to serve our own ends, but onc
for Gods glory, and then we shall have the
or a blessing for desiring them: In order
such purposes our intentions in the first de
res cannot be amisse; because they are a
to sanctifie other things, and therefore can
be unhallowed themselves. 3. We must su
mit to Gods will, desiring him to choose o
imployment, and to furnish out our perso
as he shall see expedient.

3. Whatsoever we may lawfully desire
temporal things, we may lawfully ask
Go

God in prayer, and we may expect them as they are promised. 1. Whatsoever is necessary to our life and being is promised to us; and therefore we may with certainty expect food and raiment; food to keep us alive; clothing to keep us from nakedness and shame; so long as our life is permitted to us, so long all things necessary to our life shall be ministred: we may be secure of maintenance, but not secure of our life, for that is promised, not this: onely concerning food and raiment we are not to make accounts by the measure of our desires, but by the measure of our needs. 2. Whatsoever is convenient for us, pleasant, and modestly delectable, we may pray for; so we do it 1. with submission to Gods will. 2. Without impatient desires: 3. That it be not a trifle and inconsiderable, but a matter so grave and concerning, as to be a fit matter to be treated on between God and our souls. 4. That we ask it not to spend upon our lusts, but for ends of justice, or charity, or religion, and that they be imployed with sobriety.

4. He that would pray with effect must live with care and piety. For although God gives to sinners and evil persons the common blessings of life and chance, yet either they want the comfort and blessing of those blessings, or they become occasions of sadder accidents to them, or serve to upbraid them in their ingratitude or irreligion: and in all cases, they are not the effects of prayer, or the fruits of promise, or instances of a fathers love; for they cannot be expected with confidence, or received with-

1 Joh. 3. 22 John 9. 31. Isay 1. 15. & 58. 7. Mal. 3. 10. 1 Tim. 2. 8. Psal. 34. 16. & 66. 18.

without danger, or uſed without a curſe and miſchief in their company. * But as all ſin is an impediment to prayer, ſo ſome have a ſpecial indiſpoſition towards acceptation; ſuch are uncharitableneſs and wrath, Hypocriſie in the preſent action, Pride and Luſt; becauſe theſe by defiling the body or the ſpirit, or by contradicting ſome neceſſary ingredient in prayer (ſuch as are Mercy, Humility, Purity, and Sincerity) do defile the prayer and make it a direct ſin in the circumſtances or formality of the action.

5. All prayer muſt be made with Faith and Hope: that is, we muſt *certainly believe* Mark 11.24 we ſhall receive the grace which *God* Jam. 5.6, 7. *hath commanded us to aſk*: and we muſt *hope* for ſuch things which he hath *permitted us to aſk*; and our Hope ſhall not be vain, though we miſſe what is not abſolutely promiſed, becauſe we ſhall at leaſt have an equal bleſſing in the denial, as in the grant. And therefore the former conditions muſt firſt be ſecured, that is, that we ask things neceſſary, or at leaſt good and innocent and profitable; and that our perſons be gracious in the eyes of God; for elſe what God hath promiſed to our natural needs, he may in many degrees deny to our perſonal incapacity; but the thing being ſecured, and the perſon diſpoſed, there can be no fault at all: for whatſoever elſe remains is on Gods part, and that cannot poſſibly fail. But becauſe the things which are not commanded cannot poſſibly be ſecured (for we are not ſure they are good in all circumſtances) we can but hope for ſuch things, even as

after we have secured our good intentions. We are sure of a blessing, but in what instance we are not yet assured.

6. Our prayers must be fervent, intense, earnest and importunate when we pray for things of high concernment and necessity. [*Continuing instant in prayer: striving in prayer: labouring fervently in prayer: night and day praying exceedingly: praying alwayes with all prayer:*] so S. *Paul* cals it: [*watching unto prayer,*] so S. *Peter* [*praying earnestly*] so S. *James*: and this is not at all to be abated in matters spiritual and of duty: for according as our desires are, so are our prayers; and as our prayers are, so shall be the grace; and as that is, so shall be the measure of glory. But this admits of degrees according to the perfection or imperfection of our state of life: but it hath no other measures, but ought to be as great as it can; the bigger the better; we must make no positive restraints upon it our selves. In other things we are to use a bridle: and as we must limit our desires with submission to Gods will: so also we must limit the importunity of our prayers by the moderation and term of our desires. Pray for it as earnestly as you may desire it.

Rom. 12. 12 & 15. 30. Col. 4. 12. 1 Thess. 3. 10. Ephes. 6. 18 James 5. 16 1 Pet. 4. 7.

7. Our desires must be lasting, and our prayers frequent, assiduous, and continual: not asking for a blessing once and then leaving it; but daily renewing our suits, and exercising our hope, and faith, and patience, and long-suffering, and Religion, and resignation, and self-denyal in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, [*That men ought alwayes to pray and not to faint,*] *Al-*

Luke 18. 21. 36.

Alwayes to pray signifies the frequent doing of the duty in general: but becauſe we cannot alwayes aſk ſeveral things, and we alſo have frequent need of the ſame things, and thoſe are ſuch as concern our great intereſt, the precept comes home to this very circumſtance; and S. *Paul* cals it, [*praying without ceaſing*] and himſelf in his own caſe gave a precedent: [*For this cauſe I beſought the Lord thrice*] and ſo did our bleſſed Lord, *he went thrice* to God on the ſame errand, with the ſame words in a ſhort ſpace, about half a night; for his time to ſollicite his ſuit was but ſhort: and the *Philippians* were remembred by the Apoſtle, their ſpiritual Father *alwayes in every prayer of his*. And thus we muſt alwayes pray for the pardon of our ſins, for the aſſiſtance of Gods grace, for charity, for life eternal, never giving over til we dye: and thus alſo we pray for ſupply of great temporal needs in their ſeveral proportions: in all caſes being curious we do not give over out of wearineſs, or impatience: For God oftentimes defers to grant our ſuit, becauſe he loves to hear us beg it, and hath a deſigne to give us more then we aſk, even a ſatisfaction of our deſires, and a bleſſing for the very importunity.

1 *Theſ.* 5.17.

Phil. 1. 4.

8. Let the words of our prayers be pertinent, grave, material, not ſtudiouſly many but according to our need, ſufficient to expreſſe our wants, and to ſignifie our importunity. God hears us not the ſooner for our many words, but much the ſooner for an earneſt deſire, to which, let apt and ſufficient words miniſter, be they few, or many, according as it happens. A long prayer and a ſhort, diffe-

not in their capacities of being accepted; for both of them take their value according to the fervency of spirit, and the charity of the prayer. That prayer which is short by reason of an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal, alwayes imperfect: and that prayer which is long out of ostentation, or superstition, or a trifling spirit, is as criminal and imperfect as the other in their several instances. This rule relates to private prayer. In publick, our devotion is to be measured by the appointed office, and we are to support our spirit with spiritual arts, that our private spirit may be a part of the publick spirit, and be adopted into the society and blessings of the communion of Saints.

9. In all forms of prayer mingle petition with thanksgiving, that you may endear the present prayer, and the future blessing by returning praise and thanks for what we have already received. This is Saint *Pauls* advice, [*Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*] *Phil.*9. 6.

10. Whatever we beg of God, let us also work for it; if the thing be matter of duty, or a consequent to industry. For God loves to blesse labour and to reward it, but not to support idleneſſe. And therefore our blessed Saviour in his Sermons joyns watchfulness with prayer: for Gods graces are but assistances, not new creations of the whole habit in every instant, or

εἶτα λέγομεν, κύριε ὁ θεὸς πᾶς μὲν ἀγωνία, μαρτυρεῖται καὶ ἔχει, ὡς ἐποίησε σὲ αὐτὸς ὁ θεὸς, οὐχὶ τὴν καθήμενον· ὅπως αἰ μύξαι σου μὴ ῥέωσιν· κτημώδη μᾶλλον. *Arrian. l.2.c.36.*

period of our life. Reade Scriptures, and then pray to God for understanding: pray against temptation, but you must also *resist the Devil*, and then *he will flee from you*. Ask of God competency of living, but you must also *work with your hands, the things that are honest, that ye may have to supply in time of need*: We can but do our endeavour, and pray for blessing, and then leave the successe with God: and beyond this we cannot deliberate, we cannot take care; but so far we must.

Inter sacra & vtoa verbis etiam prefanis abstineri mos. Tacit.

11. In all our prayers we must be careful to attend our present work, having a present minde, not wandring upon impertinent things, not distant from our words, much lesse contrary to them: and if our thoughts do at any time wander, and divert upon other objects, bring them back again with prudent and severe arts; by all means striving to obtain a diligent, a sober, an untroubled and a composed spirit.

12. Let your posture and gesture of body in prayers be reverent, grave, and humble; according to publick order, or the best examples, if it be in publick; if it be in private, either stand, or kneel, or lye flat upon the ground on your face, in your ordinary and more solemn prayers; but in extraordinary, casual, and ejaculatory prayers, the reverence and devotion of the soul, and the lifting up the eyes and hands to God with any other posture not undecent, is usual and commendable; for we may pray in bed, or horseback, *every where, and at all times*, and in all circumstances: and it is well if we do so; and some servants have not opportunity

1 *Tim.* 2.8.

to pray so often as they would, unless they supply the appetites of Religion by such accidental devotions.

13. [*Let prayers and supplications, and giving of thanks be made for all men: for Kings and all that are in authority: For this is good and acceptable in the sight of God our Saviour.*] We who must love our Neighbours as our selves, must also pray for them as for our selves: with this onely difference; that we may enlarge in our temporal desires for Kings, and pray for secular prosperity to them with more importunity then for our selves; because they need more to enable their duty and government, and for the interests of Religion and Justice. This part of prayer is by the Apostle called [*intercession*] in which with special care we are to remember our Relatives, our Family, our Charge, our Benefactours, our Creditours; not forgetting to beg pardon and charity for our Enemies, and protection against them. 1 Tim. 2. 2.

14. Relye not on a single prayer in matters of great concernment: but make it as publick as you can by obtaining of others to pray for you: this being the great blessing of the communion of Saints, that a prayer united is strong like a well ordered Army; and God loves to be tyed fast with such cords of love, and constrained by a holy violence.

15. Every time that is not seized upon by some other duty, is seasonable enough for prayer; but let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and *the out goings of the morning and evening may praise him*; for so we blesse God, and God blesses us.

And yet fail not to finde or make opportunities to worſhip God at ſome other times of the day; at leaſt by ejaculations and ſhort addreſſes: more or leſſe, longer or ſhorter, ſolemnly or without ſolemnity, privately or publickly, as you can, or are permitted: alwayes remembring, that as every ſin is a degree of danger and unſafety: ſo every pious prayer and well imployed opportunity is a degree of return to hope and pardon.

Cautions for making Vows.

16. A vow to God is an act of prayer, and a great degree and inſtance of opportunity, and an encreaſe of duty by ſome new uncommanded inſtance, or ſome more eminent degree of duty, or frequency of action, or earneſtneſs of ſpirit in the ſame. And becauſe it hath pleaſed God in all Ages of the World to admit of entercourſe with his ſervants in the matter of vows, it is not ill advice, that we make vows to God in ſuch caſes in which we have great need, or great danger. But let it be done according to theſe rules, and by theſe cautions.

1. That the matter of the vow be lawful. 2. That it be uſeful in order to Religion or Charity. 3. That it be grave, not trifling and impertinent, but great in our proportion of duty towards the bleſſing. 4. That it be in an uncommanded inſtance, that is, that it be *of ſomething*, or *in ſome manner*, or *in ſome degree* to which formerly we were not obliged, or which we might have omitted without ſin. 5. That it be done with prudence, that is, that it be ſafe in all the circumſtances of perſon, leſt we beg a bleſſing and fall into a ſnare.

a snare. 6 That every vow of a new action be also accompanied with a new degree and enforcement of our essential and unalterable duty: such as was *Jacobs* vow; that (besides the payment of a tithe) *God should be his God*: that so he might strengthen his duty to him first in essentials and precepts; and then in additionals and accidentals. For it is but an ill Tree that spends more in leaves and suckers and gums, then in fruit: and that thankfulness and Religion is best, that first secures duty, and then enlarges in counsels. Therefore let every great prayer and great need, and great danger draw us to GOD, neerer by the approach of a pious purpose to live more strictly, and let every mercy of God answering that prayer produce a real performance of it. 7. Let not young beginners in Religion enlarge their hearts and streighten their liberty by vows of long continuance: nor (indeed) any one else without a great experience of himself, and of all accidental dangers. Vows of single actions are safest, and proportionable to those single blessings ever begged in such cases of sudden and transient importunities. 8. Let no action which is matter of question and dispute in Religion, ever become the matter of a vow. Hee vowes foolishly that promises to GOD to live and dye in such an opinion, in an article not necessary, not certain; or that upon confidence of his present guide, bindes himself for ever to the profession of what hee may afterwards more reasonably contradict, or may finde not to be useful, or not profitable; but of some danger, or of no necessity.

Angulum amicum non getta: Dixit Pythagoras esse vitæ genus liberum secare, nec vinculo remetipsum obstringe. *Plutarch.*

Sic novatus novitios suos compulit ad jurandum, ne unquam ad Catholicos Episcopos redirent. *Euseb.* 2. Eccl. hist.

If we obſerve the former Rules we ſhall pray piouſly and effectually; but becauſe even this duty hath in it ſome eſpecial temptations, it is neceſſary that we be armed by ſpecial remedies againſt them. The dangers are: 1. Wandring thoughts. 2. Tediouſneſs of ſpirit. Againſt the firſt theſe advices are profitable.

Remedies againſt wandring thoughts in prayer.

If we feel our ſpirits apt to wander in our prayers, and to retire into the World, or to things unprofitable, or vain and impertinent

1. Uſe prayer to be aſſiſted in prayer: pray for the ſpirit of ſupplication, for a ſober, fixed, and recollected ſpirit: and when to this you adde a moral induſtry to be ſtedy in your thoughts, whatſoever wandrings after this do return irremediably, are a miſery of Nature, and an imperfection, but no ſinne while it is not cheriſhed and indulged too.

2. In private it is not amiſſe to attempt the cure by reducing your prayers into Collects and ſhort forms of prayer, making voluntary interruptions and beginning again, that the want of ſpirit and breath may be ſupplied by the ſhort ſtages and periods.

3. When you have obſerved any conſiderable wandring of your thoughts, bind your ſelf to repeat that prayer again with actuall attention, or elſe revolve the full ſenſe of it in your ſpirit, and repeat it in all the effect and deſires of it: and poſſibly the tempter may be driven away with his own art, and may ceaſe to interpoſe

his trifles, when hee perceives they do but vex the person into carefulnesse, and piety: and yet hee loses nothing of his devotion, but doubles the earnestnesse of his care.

4. If this be not seasonable, or opportune, or apt to any mans circumstances, yet be sure with actual attention to say a hearty Amen to the whole prayer, with one united desire, earnestly begging the graces mentioned in the prayer: for that desire does the great work of the prayer and secures the blessing, if the wandring thoughts were against our will, and disclaimed by contending against them.

5. Avoid multiplicity of businesses of the World; and in those that are unavoidable, labour for an evennesse and tranquillity of spirit, that you may bee untroubled and smooth in all tempests of fortune: for so we shall better tend Religion, when we are not torn in pieces with the cares of the World, and seized upon with low affections, passions and interest.

6. It helps much to attention and actual advertisement in our prayers, if we say our prayers silently, without the voice, onely by the spirit. For in mental prayer, if our thoughts wander, we onely stand still; when our minde returns, we go on again, there is none of the prayer lost, as it is, if our mouths speak and our hearts wander.

7. To incite you to the use of these or any other counsels you shal meet with, remember that it is a great undecency to desire of God to hear those prayers, a great part whereof we do not hear our selves. If they be not

worthy of our attention, they are far more unworthy of Gods.

Signes of tediousnesse of spirit in our prayers and all actions of Religion.

The second temptation in our prayer is a tediousnese of spirit, or a wearinesse of the imployment: like that of the Jewes, who complained that they were weary of the new Moons, and their souls loathed the frequent return of their Sabbaths: so do very many Christians, who first pray without fervour and earnestnesse of spirit: and secondly meditate but seldome, and that without fruit, or sence, or affection: or thirdly who seldome examine their consciences, and when they do it, they do it but sleepily, slightly, without compunction, or hearty purpose, or fruits of amendment. 4. They enlarge themselves in the thoughts and fruition of temporal things, running for comfort to them onely in any sadnesse and misfortune. 5. They love not to frequent the Sacraments, nor any the instruments of Religion, as Sermons, Confessions, prayers in publick, fastings, but love ease, and a loose undisciplin'd life. 6. They obey not their superiours, but follow their own judgement, when their judgement follows their affections, and their affections follow sense and worldly pleasures. 7. They neglect, or dissemble, or defer, or do not attend to the motions and inclinations to vertue which the spirit of God puts into their soul. 8. They repent them of their vows and holy purposes, not because they discover any indiscretion in them or intolerable inconvenience, but because they have with

in them labour, and (as the case now stands to them) displeasure. 9. They content themselves with the first degrees and necessary parts of vertue, and when they are arrived thither, they sit down, as if they were come to the mountain of the Lord, and care not to proceed on toward perfection. 10. They enquire into all cases in which it may be lawful to omit a duty, and though they will not do lesse then they are bound to, yet they will do no more then needs must; for they do out of fear, and self love, not out of the love of God, or the spirit of holiness and zeal. The event of which will be this. Hee that will do no more then needs must, will soon be brought to omit something of his duty, and will be apt to believe lesse to be necessary then is.

Remedies against tediousnesse of spirit.

The Remedies against this temptation are these.

1. Order your private devotions so, that they become not arguments and causes of tediousness by their indiscreet length; but reduce your words into a narrower compass, still keeping all the matter, and what is cut off in the length of your prayers, supply in the earnestness of your spirit; for so nothing is lost while the words are changed into matter, and length of time into fervency of devotion. The forms are made not the lesse perfect, and the spirit is more, and the scruple is removed.

2. It is not imprudent if we provide variety of forms of Prayer to the same purposes; that the change by consulting with the appetites

tites of fancy, may better entertain the Spirit: and possibly we may be pleased to recite a hymn, when a collect seems flat to us and unpleasant, and we are willing to sing rather then to say, or to sing this rather then that; we are certain that variety is delightful, and whether that be natural to us, or an imperfection, yet if it be complyed with, it may remove some part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt entercourses with God; for so, no length can oppress your tenderness and sicklines of spirit; and by often praying in such manner and in all circumstances, we shall habituate our souls to prayer, by making it the business of many lesser portions of our time: and by thrusting in between all our other imployments, it will make every thing relish of Religion, and by degrees turn all into its nature.

4. Learn to abstract your thoughts and desires from pleasures and things of the World. For nothing is a direct cure to this evil, but cutting off all other loves and adherences. Order your affairs so, that Religion may be propounded to you as a reward, and prayer as your defence, and holy actions as your security, and charity and good works as your treasure: Consider that all things else are satisfactions but to the brutish part of a Man, and that these are the refreshments and reliefes of that noble part of us by which we are better then beasts: and whatsoever other instrument, exercise or consideration is of use to take our loves from the world, the same is apt to place them upon God.

5. Do

5. Do not seek for deliciousnesse and sensible consolations in the actions of religion, but onely regard the duty and the conscience of it. For although in the beginning of religion most frequently and at some other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delicacies in prayer, so as we seem to feel some little beam of Heaven and great refreshments from the spirit of consolation; yet this is not alwayes safe for us to have, neither safe for us to expect and look for: and when we do, it is apt to make us cool in our enquiries and waitings upon Christ when we want them: It is a running after him, not for the miracles, but for the loaves; not for the wonderful things of God, and the desires of pleasing him, but for the pleasures of pleasing our selves. And as we must not judge our devotion to be barren or unfruitful when we want the overflowings of joy running over: so neither must we cease for want of them; If our spirits can serve God chooſingly and greedily out of pure conscience of our duty, it is better in it self, and more safe to us.

6. Let him use to soften his spirit with frequent meditation upon sad and dolorous objects, as of death, the terrours of the day of judgement; fearful judgements upon sinners, strange horrid accidents, fear of Gods wrath, the pains of Hell, the unspeakable amazements of the damned, the intolerable load of a sad Eternity. For whatsoever creates, fear or makes the spirit to dwell in a religious sadnesse, is apt to entender the spirit, and make it devout and pliant to any part of

of duty. For a great fear, when it is ill managed, is the parent of superstition; but a discreet and will guided fear produces religion.

7. Pray often and you shall pray oftener, and when you are accustomed to a frequent devotion, it will so insensiblely unite to your nature & affections, that it will become trouble to omit your usual or appointed prayers: and what you obtain at first by doing violence to your inclinations, at last will not be left without as great unwillingnesse as that by which at first it entred. This rule relyes not onely upon reason derived from the nature of habits, which turn into a second nature, and make their actions easy, frequent and delightful: but it relyes upon a reason depending upon the nature and constitution of grace, whose productions are of the same nature with the parent, and increases it self, naturally growing from granes to huge trees, from minutes to vast proportions, and from moments to Eternity. But be sure not to omit your usual prayers without great reason, though without sin it may be done; because after you have omitted something, in a little while you will be passed the scruple of that, and begin to be tempted to leave out more: keep your self up to your usual forms; you may enlarge when you will; but do not contract or lessen them without a very probable reason.

8. Let a man frequently and seriously by imagination place himself upon his death-bed, and consider what great joyes he shall have for the remembrance of every day well spent; and what then he would give that he had

had so spent all his dayes: He may guesse at it by proportions: for it is certain he shall have a joyful and prosperous night, who hath spent his day holily; and he resignes his soul with peace into the hands of God, who hath lived in the peace of God, and the works of religion in his life time. This consideration is of a real event, it is of a thing that will certainly come to passe. *It is appointed for all men once to die, & after death comes judgement*; the apprehension of which is dreadful, and the presence of it is intolerable, unlesse by religion and sanctity we are dispos'd for so venerable an appearance.

9. To this may be useful that we consider the easinesse of Christs yoke, the excellencies and sweetnesses that are in religion, the peace of conscience, the joy of the Holy Ghost, the rejoycing in God, the simplicity and pleasure of vertue, the intricacy, trouble and businesse of sin; the blessings and health & reward *of that*, the curses, the sicknesses and sad consequences *of this*; and that, if we are weary of the labours of religion we must eternally sit still and do nothing: for whatsoever we do contrary to it is infinitely more full of labour, care, difficulty, and vexation. *See the Great Exemplar, Part. 3. Disc. 14. of the easinesse of Christian Religion.*

10. Consider this also, that tediousnesse of spirit, is the beginning of the most dangerous condition and estate in the whole World. For it is a great disposition to the sinne against the holy Ghost; it is apt to bring a Man to backsliding, and the state of unregeneration, to make him return to his vomit and his sink, and either to make the Man impa-

impatient, or his condition ſcrupulous, unſatisfied, irkſome and deſperate: and *it is better that he had never known the way of godlineſſe, then after the knowledge of it, that he ſhould fall away.* There is not in the World a greater ſigne that the ſpirit of Reprobation is beginning upon a Man, then when hee is habitually and conſtantly, or very frequently weary, and ſlights, or loaths holy Offices.

11. The laſt remedy that preſerves the hope of ſuch a Man, and can reduce him to the ſtate of zeal and the love of God, is a pungent, ſad, and a heavy affliction; not deſperate, but recreated with ſome intervals of kindeneſſe, and little comforts, or entertained with hopes of deliverance: which condition, if a man ſhall fall into, by the grace of God he is likely to recover, but if this help him not, it is infinite oddes but he will *quench the Spirit.*

Sect.8.

Of Almes.

LOve is as communicative as fire, as buſie, and as active, and it hath four twin Daughters, extreme like each other; and but that the Doctors of the School have done as *Thamars* Midwife did, who bound a Scarlet threed, ſome thing to diſtinguiſh them, it would be very hard to call them aſunder. Their names are 1. *Mercy* 2. *Beneficence*, or well-doing. 3 *Liberality.* And 4. *Almes*, which

which by a ſpecial priviledge hath obtained to be called after the Mothers name, and is commonly called, *Charity*. The firſt or eldeſt is ſeated in the affection, and it is that, which all the other muſt attend. For mercy without Almes is acceptable, when the perſon is diſabled to expreſſe outwardly, what he heartily deſires; But Almes without Mercy, are like prayers without devotion, or Religion without Humility. 2. *Beneficence*. or well doing, is a promptneſſe and nobleneſſe of minde, making us to do offices of curteſie, and humanity to all ſorts of perſons in their need, or out of their need. 3 *Liberality* is a diſpoſition of minde oppoſite to covetouſneſſe, & conſiſts in the deſpite and neglect of money upon juſt occaſions, and relates to our friends, children, kindred, ſervants and other relatives. 4. But *Almes* is a relieving the poor and needy. The firſt and the laſt onely are duties of Chriſtianity. The ſecond and third are circumſtances and adjuncts of theſe duties: for *Liberality* increaſes the degree of Almes, making our gift greater; and *Beneficence* extends it to more perſons and orders of Men, ſpreading it wider. The former makes us ſometimes to give more then we are able; and the latter gives to more then need by the neceſſity of Beggers, and ſerves the needs and conveniencies of perſons, and ſupplies circumſtances: whereas properly *Almes* are doles and largeſſes to the neceſſitous and calamitous people; ſupplying the neceſſities of Nature, and giving remedies to their miſeries.

Mercy and Almes are the body and ſoul of that charity which we muſt pay to our Neighbours need: and it is a precept which God there-

therefore enjoyn'd to the World, that the great inequality which he was pleaſed to ſuffer in the poſſeſſions and accidents of Men, might be reduced to ſome temper and evenneſſe; and the moſt miſerable perſon might be reconciled to ſome ſenſe and participation of felicity.

Works of mercy, or the ſeveral kindes of corporal Almes.

The workes of Mercy are ſo many as the affections of Mercy have objects, or as the World hath kindes of miſery. Men want meat or drink, or clothes, or a houſe, or liberty, or attendance, or a grave. In proportion to theſe, ſeven works are uſually aſſign'd to Mercy; and there are ſeven kindes of corporal almes reckoned. 1. To feed the hungry 2. To give drink to the thirſty. 3. Or clothes to the naked. 4. To redeem Captives. 5. To viſit the ſick. 6. To entertain ſtrangers. 7. To bury the dead.* But many more may be added. Such as are. 8. To give Phyſick to ſick perſons. 9. To bring cold and ſtarv'd people to warmth and to the fire: for ſometimes clothing will not do it; or this may be done when we cannot do the other. 9. to lead the blinde in right wayes. 10. To lend money. 11. To forgive debts. 12. To remit forfeitures. 13. To mend high wayes and bridges. 14. To reduce or guide wandring travellers. 15. To eaſe their labors by accomodating their work with apt inſtruments; or their journey with beaſts of carriage 16 To deliver the poor from their oppreſſors. 17. To dye for my brother *. 18. To pay maydens dowries, and to procure for them honeſt and chaſt marriages.

Mat. 25. 35.

Matt. 26. 2 Sam. 2.

*Nobilis hæc eſſet pietatis rix. a duobus Quod Pro fratre moriveller uterq; prior. Mart.

Works

Workes of ſpiritual Almes and mercy, are
1. To teach the ignorant. 2. To counſell 1 Theſ 5.14.
oubting perſons. 3. To admoniſh ſinners
ligenty, prudently, ſeaſonably, and charitably: To
hich alſo may be reduced, provoking and Hebr.10.24.
ncouraging to good works. 4. To comfort
e afflicted. 5 To pardon offenders. 6. To
ffer and ſupport the weak. 7 To pray
r all eſtates of men, and for relief to
l their neceſſities. To which may be ad-
ed. 8. To puniſh or correct refractorineſſe.
To be gentle and charitable in cenſuring
e actions of others. 10. To eſtabliſh the ſcru-
lous, wavering, and inconſtant ſpirits. 11. To
nfirm the ſtrong. 12. Not to
re ſcandal. 13. To quit a man
his fear. 14.* To redeem may-
ns from proſtitution and pub-
ation of their bodies.

*Puella proſternit ſe ad pedes: miſerere virginitatis meæ ne proſtituas hoc corpus ſub tam turpi titulo. Hiſt. Apoll. Tyr.

To both theſe kindes, a third alſo may be
ded of a mixt nature, partly corporal, and
rtly ſpiritual: ſuch are 1. Reconciling
emies *. 2. Erecting publick Schools of
rning. 3 Maintaining Lectures of Di-
nity. 4 Erecting Colledges for Religion,
d retirement from the noiſes and more fre-
ent temptations of the World. 5. Find-
g imployment for unbuſied perſons, and
tting children to honeſt Trades. For the
rticulars of Mercy or Almes cannot be nar-
wer then Mens needs are: and the old me-
od of Almes is too narrow to comprize
em all; and yet the kindes are too many to
diſcourſed of particularly: onely our
eſſed Saviour in the precept of *Almes*, u-
s the inſtances of *relieving the poor*; and
giveneſſe of injuries; and by proportion to
theſe

Laudi ductum apud Vert.
ἆ ἓ ἅτε κὴ μάγα γεῖν δ- δαιτυμόνας κατίτευ- σε.

theſe, the reſt, whoſe duty is plain, ſimple ea-
ſie and neceſſary, may be determin'd. Bu
Almes in general are to be diſpoſed of accor
ding to the following Rules.

Rules for giving Almes.

1. Let no man do Almes of that which i
S. Greg. 7. lno. Epiſt. none of his own; for of that he is to make re
ſtitution; that is due to the owners, not t
the poor: for every Man hath need of his own
and that is firſt to be provided for; and the
you muſt think of the needs of the poor. H
that gives the poor what is not his own, mak
himſelf a thief, and the poor to be the rece
vers. This is not to be underſtood, as if it wer
unlawful for a Man that is not able to p
his debts, to give ſmaller Almes to the poo
He may not give ſuch portions as can in a
ſence more diſable him to do juſtice: b
ſuch, which if they were ſaved could not a
vance the other duty, may retire to this, a
do here * what they may, ſince in the oth
*Præbeatur miſericordia ut conſervetur juſtitia. S Aug. Prov. 3. 9. duty they cannot do what they ſhould. B
generally Cheaters and Robbers cannot gi
almes of what they have cheated and robbe
unleſſe they cannot tell the perſons who
they have injured, or the proportions; and
ſuch caſes they are to give thoſe unknow
portions to the poor by way of reſtitution
for it is no alms: onely God is the ſupreme
Lord to whom thoſe eſcheats devolve, a
the poor are his Receivers.

2. Of money unjuſtly taken and yet volu
tarily parted with, we may and are bound t
give almes: ſuch as is money given and take
for falſe witneſſe, bribes, ſimoniacal contra
becau

ecause the receiver hath no right to keep it, or the Giver any right to recall it, it is unjuſt money, and yet payable to none but to he ſupreme Lord (who is the perſon inſtitu'd) and to his Delegates, that is, the poor. o which I inſert theſe cautions. 1. If the perſon injur,d by the unjuſt ſentence of a brib'd udge, or by falſe witneſſe, be poor, he is the roper object and boſome to whom the reſtiution is to be made. 2. In caſe of Simony, the hurch, to whom the Simony was injurious, the lap into which the reſtitution is to be owred, and if it be poor and out of repair, e almes or reſtitution (ſhall I call it) are to paid to it.

Decret ep. titde Simonia.

3. There is ſome ſort of gain that hath in no injuſtice properly ſo called, but it is lawful and *filthy lucre* : ſuch as is money ken for work done unlawfully upon the *rds day*, hire taken for diſfiguring ones ſ, and for being profeſſed jeſters, the wages ſuch as make unjuſt bargains, and of harts : of this money there is ſome preparaon to be made before it begiven in Almes. he money is infected with the plague, and uſt paſſe thorow the fire or the water beore it be fit for almes : the perſon muſt reent and leave the crime, and then miniſter to e poor.

Donum undum eſt niſi conſenſu vertiatur. l. 3. C de pactis

4. He that gives almes muſt do it in mer-, that is, out of a true ſence of the calamity his brother, firſt feeling it in himſelf in me proportion, and then indeavouring to e himſelf and the other of their common lamity. Againſt this rule they offend who e almes out of cuſtome, or to upbraid the verty of the other, or to make him mercenary

nary and obliged, or with any unhandſom circumſtances.

5. He that gives almes muſt do it with ſingle eye and heart; that is, without deſign to get the praiſe of men: and if he ſecur that, he may either give them publickly, privately: for Chriſt intended onely to pr vide againſt pride and hypocriſie, when bade almes to be given in ſecret, it being therwiſe one of his Commandments, *that light ſhould ſhine before men*: this is more exc lent, that is more ſafe.

Qui dedit beneficium taceat; narret qui accepit. Senec.

6. To this alſo appertains, that he w hath done a good turne ſhould ſo forget i not to ſpeak of it: but he that boaſts it or u braids it hath paid himſelf, and loſt the n bleneſſe of the charity.

2 Cor. 9. 7

7. Give almes with a cheerful heart countenance *not grudgingly, or of neceſſity God loveth a cheerful giver*; and therefore g quickly when the power is in thy hand, & need is in thy Neighbour, and thy Neighb at the door. He gives twice that relie ſpeedily.

Luke. 6. 30.

8. According to thy ability give to all that need; and in equal needs give firſt good men, rather then to bad men; and if needs be unequal, do ſo too; provided the need of the pooreſt be not violent or

Galat. 6. 10.

tream: but if an evil man be in extream ceſſity, he is to be relieved rather then a g man who can tarry longer, and may ſuf without it; and if he be a good man, he deſire it ſhould be ſo: becauſe himſel bound to ſave the life of his brother with ing ſome inconvenience or himſelf: & no ference of vertue or vice, can make the

of one begger equal with the life of another.

9. Give no almes to vitious persons, if such almes will support their sin: as if they will continue in idleneſſe [*if they will not work, neither let them eat*] or if they wil ſpend it in drunkenneſſe, or wantonneſſe: ſuch perſons when they are reduced to very great want, muſt be relieved in ſuch proportions, as may not relieve their dying luſt, but may refreſh their faint or dying bodies. 2 Theſ. 3 10. A Cavallo chi non Porta ſella biada non ſi crevella.

10. The beſt objects of charity are poor houſe keepers that labour hard, and are burdened with many children; or Gentlemen fallen into ſad poverty, eſpecially if by innocent misfortune (and if their crimes brought them into it, yet they are to be relieved according to the former rule) perſecuted perſons, widows, and fatherleſſe children, putting them to honeſt trades or ſchools of learning: and search into the needs of numerous & meaner families, for there are many perſons that have nothing left them but miſery and modeſty: and towards ſuch we muſt adde two circumſtances of charity. 1. To enquire them out. 2. To convey our relief to them ſo as we do not make them aſhamed. Beatus qui intelligit ſuper genum & pauperem. Pſal. Adonare e tenere in gegno bi ſogna havere.

11. Give, looking for nothing again, that is, without conſideration of future advantages: give to children, to old men to the unthankful, and the dying, and to thoſe you ſhall never ſee again: for elſe your almes or curteſy is not charity, but traffick and merchandiſe: and be ſure that you omit not to relieve the needs of your enemy and the injurious; for ſo poſſibly you may win him to your ſelf; but do you intend the winning him to God,

12. Truſt not your almes to intermedial, un-

uncertain and under dispensers: by which rule is not onely intended the securing your alms in the right chanel; but the humility of your person, and that which the Apostle calls *the labour of love*: and if you converse in Hospitals, and Alms-houses, and minister with your own hands what your heart hath first decreed, you will finde your hearts endeared and made familiar with the needs and with the persons of the poor, those excellent images of Christ.

13. Whatsoever is superfluous in thy estate is to be dispensed in alms. *He that hath two coats must give to him that hath none*; that is, he that hath beyond his need must give that which is beyond it: Onely among needs we are to reckon not onely what will support our life, but also what will maintain the decency of our estate and person; not onely in present needs, but in all future necessities, and very probable contingencies, but no further: we are not obliged beyond this, unless we see very great, publick and calamitous necessities: but yet, if we do extend beyond our measures, and give more then we are able, we have the *Philippians* and many holy persons for our precedent, we have S. *Paul* for our encouragement, we have Christ for our Counseller, we have God for our rewarder, & a great treasure in Heaven for our recompence and restitution. But I propound it to the consideration of all Christian people, that they be not nice and curious, fond and indulgent to themselves in taking accounts of their personal conveniences, and that they make their proportions moderate and easy, according to the order and manner of Christianity,

he conſequent will be this, that the poor will more plentifully be relieved, themſelves will be more able to do it, and the duty will be leſſe chargeable, and the owners of eſtates charged with fewer accounts in the ſpending them. It cannot be denied, but in the expences of all liberal and great perſonages many things might be ſpared: ſome ſuperfluous ſervants, ſome idle meetings, ſome unneceſſary and imprudent feaſts, ſome garments too coſtly, ſome unneceſſary Law-ſuits, ſome vain ourneys: and when we are tempted to ſuch eedleſs expences, if we ſhall deſcend to moeration, and lay aſide the ſurpluſage, we ſhall nde it with more profit to be laid out upon he poor members of Chriſt, then upon our wn with vanity. But this is onely intended o be an advice in the manner of doing alms: or I am not ignorant that great variety of lothes alwayes have been permitted to Prines and Nobility, and others in their proporon; and they uſually give thoſe clothes as wards to ſervants, and other perſons needl enough, and then they may ſerve their wn fancy and their duty too: but it is but aſon and religion to be careful, that they be ven to ſuch onely where duty, or prudent berality, or almes determine them: but in o fence let them do it ſo as to miniſter to nity, to luxury, to prodigality. The like ſo is to be obſerved in other inſtances. And we once give our mindes to the ſtudy and s of almes, we ſhall finde wayes enough to ake this duty eaſie, profitable, and uſeful. . He that playes at any game muſt reſolve fore hand to be indifferent to win or loſe: t if he gives to the poor all that he wins, it

is better then to keep it to himself: but it were better yet, that he lay by so much as he is willing to lose, and let the game alone, and by giving so much almes, traffick for eternity. That is one way.

2. Another is, keeping the Fasting dayes of the Church; which if our condition be such as to be able to cast our accounts, and make abatements for our wanting so many meals in the whole yeer, (which by the old appointment did amount to 153. and since most of them are fallen into desuetude, we may make up as many of them as we please by voluntary Fasts) we may from hence finde a considerable relief for the poor. But if we be not willing sometimes to fast that our brother may eat, we should ill dye for him. S. *Martin* had given all that he had in the world to the poor, save one coat, and that also he divided between two Beggars. A Father in the mount of *Nitria* was reduced at last to the Inventary of one Testament, and that book also was tempted from him by the needs of one whom he thought poorer then himself. Greater yet S. *Paulinus* sold himself to slavery to redeem a young man, for whose captivity his Mother wept sadly; and it is said that S. *Katherine* suckt the envenom'd wounds of a Villain who had injured her most impudently: And I shall tell you of a greater charity then all these put together: Christ gave himself to shame and death to redeem his enemies from bondage and Death, and Hell.

3. Learn of the frugal man, and onely avoid sordid actions and turn good husband and change your arts of getting into providence for the poor, and we shall soon become rich

rich in good works; and why ſhould we not do as much for charity, as for covetouſneſs; for Heaven, as for the fading world; for God and the holy Jeſus, as for the needleſs ſuperfluities of back and belly?

14. In giving almes to beggers and perſons of that low rank, it is better to give little to each that we may give to the more, ſo extending our alms to many perſons: but in charities of Religion, as building Hoſpitals, Colledges, and Houſes for Devotion, & in ſupplying the accidental wants of decayed perſons, fallen from great plenty to great neceſſity, it is better to unite our almes then to diſperſe them, to make a noble relief or maintenance to one, and to reſtore him to comfort, then to ſupport onely his natural needs, and keep him alive onely, unreſcued from ſad diſcomforts.

15. The precept of almes or charity bindes not indefinitely to all the inſtances and kinds of charity: for he that delights to feed the poor, and ſpends all his proportion that way, is not bound to enter into priſons and redeem captives: but we are obliged by the preſence of circumſtances, and the ſpecial diſpoſition of Providence, and the pitiableneſs of an object, to this or that particular act of charity. The eye is the ſenſe of mercy, and the bowels are its organ, and that enkindles pity, and pity produces almes: *when the eye ſees what it never ſaw, the heart will think what it never thought*: but when we have an object preſent to our eye, then we muſt pity, for here the providence of God hath fitted our charity with circumſtances. He that is in thy ſight or in thy Neighbourhood is fallen into the lot of thy charity.

Luke 21. 2. Acts 3.6. Chi ti de un oſſa non ti vorebbe morto. 2 Cor.8.12. 1 Pet. 1 22

16. If thou haſt no money, yet thou muſt have mercy, and art bound to pity the poor, and pray for them, and throw thy holy deſires and devotions into the treaſure of the Church: and if thou doeſt what thou art able, bee it little or great, corporal, or ſpiritual, the charity of almes, or the charity of prayers, a cup of wine, or a cup of water, if it be but *love to the brethren*, or a deſire to help all, or any of Chriſts poor, it ſhall be *accepted according to what a man hath, not according to what he hath not*. For *Love* is all this, and all the other Commandements: and it will expreſſe it ſelf where it can, and where it cannot, yet it is *love* ſtill, and it is alſo *ſorrow* that it cannot.

Motives to Charity.

Mat.6.4 & 19.21. Luke 12.33. & 25.30 Luke 14.41

The motives to this duty are ſuch as holy Scripture hath propounded to us by way of conſideration and propoſition of its excellencies, and conſequent reward. 1. There is no one duty which our bleſſed Saviour did recommend to his Diſciples with ſo repeated an injunction as this of Charity and Almes. To which adde the words ſpoken by our Lord, *It is better to give then to receive*; and when we conſider how great a bleſſing it is that we beg not from door to door, it is a ready inſtance of our thankfulneſs to God, for his ſake to relieve them that do. 2. This duty is that alone whereby the future day of judgment ſhall be tranſacted. For nothing but charity and almes is that whereby Chriſt ſhall declare the juſtice and mercy of the eternal ſentence. Martyrdom it ſelf is not there expreſſed, and no otherwiſe involved, but as it

1 Tim.4.

the greateſt charity. 3. Chriſt made himſelf the greateſt and daily example of almes or charity. He went up and down doing good, preaching the Goſpel, and healing all diſeaſes: and God the Father is imitable by us in nothing but in purity and mercy. 4 Alms given to the poor redound to the emolument of the Giver both temporal and eternal. 5. They are inſtrumental to the remiſſion of ſins, our forgiveneſs and mercy to others being made the very rule and proportion of our confidence, and hope and our prayer to be forgiven our ſelves. 6. It is a treaſure in Heaven, it procures friends when we dye. It is reckoned as done to Chriſt whatſoever we do to our poor brother; and therefore when a poor man begs for Chriſt his ſake, if he have reaſon to ask for Chriſt his ſake, give it him if thou canſt. Now every man hath title to aſk for Chriſts ſake, whoſe need is great, and himſelf unable to cure it, and if the man be a Chriſtian. Whatſoever charity Chriſt will reward, all that is given for Chriſts ſake, and therefore it may be asked in his Name: but every man that uſes that ſacred Name for an endearment, hath not a title to it, neither he nor his need. 7. It is one of the wings of prayer, by which it flyes to the throne of grace. 8. It crowns all the works of piety. 9. It cauſes thankſgiving to God on our behalf. 10. And the bowels of the poor bleſſe us, and they pray for us. 11. And that portion of our eſtate, out of which a tenth, or a fifth, or a twentieth, or ſome offering to God for Religion and the poor goes forth, certainly returns with a greater bleſſing upon all the reſt. It is like the effuſion of oyl by

Phil. 4. 17.
Acts 20 4.
Heb. 13. 6.
Eccles. 3. 1.
Dan. 4. 27.

Nunquam memini me legisse mala morte mortuum qui libenter opera charitatis exercuit. S. Hieron. Epist. ad Nepot.

the Sidonian woman; as long as she poures into empty vessels, it could never cease running: or like the Widows barrel of meal, it consumes not as long as she fed the Prophet. 12. The sum of all is contained in the words of our blessed Saviour: *Give almes of such things as you have, and behold all things are clean unto you.* 13. To which may be added, that charity or mercy is the peculiar character of Gods Elect, and a signe of predestination; which advantage we are taught by S. *Paul*: *Coloss.3. 12.* [*Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindnesse, &c. forbearing one another, and forgiving one another; if any man have a quarrel against any.* The result of all which we may reade in the words of S. *Chrysostome*: *To know the art of almes, is greater then to be crowned with the Diadem of kings. And yet to convert one soul is greater then to pour out ten thousand talents into the baskets of the poor.*

But because giving Almes is an act of the vertue of mercifulnes, our endeavour must be by proper arts to mortifie the parents of unmercifulnes, which are 1. Envy. 2. Anger. 3. Covetousnesse, in which we may be helped by the following rules or instruments.

Remedies against unmercifulnesse and uncharitableness.

1. *Against Envy: by way of consideration.*

Against Envy I shal use the same argument I would use to perswade a man from the Fever or the Dropsie. 1. Because it is a disease, it is so far from having pleasure in it, or a temptation to it, that it is full of pain, a great instru-

ment

ment of vexation; it eats the flesh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct resolution never to enter into Heaven by the way of noble pleasure taken in the good of others. 3. It is most contrary to God. 4. And a just contrary state to the felicities and actions of Heaven, where every Star encreases the light of the other, and the multitude of guests at the supper of the Lamb makes the eternal meal more festival. 5. It is perfectly the state of Hell, and the passion of Devils: for they do nothing but despair in themselves, *and envy others quiet or safety, and yet cannot rejoyce either in their good, or in their evil, although they endeavour to hinder that, and procure this, with all the devices and arts of malice, and of a great understanding. 6. Envy can serve no end in the world; it cannot please any thing, nor do any thing, nor hinder any thing, but the content and felicity of him that hath it. 7. Envy can never pretend to justice, as hatred and uncharitableness sometimes may: for there may be causes of hatred, and I may have wrong done me, and then hatred hath some pretence, though no just argument: But no man is unjust or injurious for being prosperous or wise. 8. And therefore many men *profesſe* to hate another, but *no man owns envy*, as being an enmity and displeasure for no cause but goodness or felicity: Envious men being like Cantharides & Caterpillars, that delight most to devour ripe and most excellent fruits. 9. It is of all crimes the basest: for malice & anger are appeased with benefits, but envy is exasperated, as envying to fortunate persons both

* Nemo alienæ virtuti invidet qui sibi confidit suæ. Cic. contr. M. Ant.

Honestus Thersites malos mores describens, malitiæ summam apposuit. Pelidæ imprimis ac atq; inimicus Vlyssi.

both their power and their will to do good: and never leaves murmuring till the envied person be levelled, and then onely the Vulture leaves to eat the Liver: for if his Neighbour be made miserable the envious man is apt to be troubled: like him that is so long unbuilding the turrets till all the roof is low or flat, or that the stones fall upon the lower buildings, and do a mischief that the man repents of.

2. *Remedies against anger by way of exercise.*

The next enemy to mercifulness and the grace of Almes is Anger, against which there are proper instruments both in prudence and Religion.

1. Prayer is the great remedy against anger: for it must suppose it in some degree removed before we pray, and then it is the more likely it will be finished when the prayer is done: We must lay aside the act of anger, as a preparatory to prayer, and the curing the habit will be the effect and blessing of prayer: so that if a man to cure his anger, resolves to addresse himself to God by prayer, it is first necessary that by his own observation and diligence he lay the anger aside, before his prayer can be fit to be presented; and when we so pray, and so endeavour, we have all the blessings of prayer which God hath promised to it, to be our security for successe.

Ira cum pectus rapida occupavit.
Futiles linguæ jubeo cavere
Vana latratus jaculantis.
Sappho.
Turbatus sum & non sum locutus. Psal. 76.

2. If Anger arises in thy breast, instantly seal up thy lips, and let it not go forth: for like fire when it wants vent, it will suppresse itself. It is good *in a fever* to have a tender and a smooth tongue; but

it is better that it be so *in anger*; for if it be rough and distempered, *there* it is an ill signe, but *here* it is an ill cause. Angry passion is a fire, and angry words are like breath to fan them; together they are like steel and flint sending out fire by mutual collision: some men will discourse themselves into passion, and if their neighbour be enkindled too, together they flame with rage and violence.

3. Humility is the most excellent natural cure for anger in the world: for he that by daily considering his own infirmities and failings makes the errour of his Neighbor or Servant to be his own case, and remembers that he daily needs Gods pardon, and his brothers charity, will not be apt to rage at the levities or misfortunes, or indiscretions of another; greater then which he considers that he is very frequently, and more inexcusably guilty of.

4. Consider the example of the ever blessed Jesus, who suffered al the contradictions of sinners, and received all affronts & reproaches of malicious, rash, and foolish persons, and yet in all them was as dispassionate and gentle as the morning sun in Autumn: and in this also he propounded himself imitable by us. For if innocence it self did suffer so great injuries and disgraces, it is no great matter for us quietly to receive all the calamities of fortune and indiscretion of servants, and mistakes of friends, and unkindnesses of kinred, and rudenesses of enemies, since we have deserved these and worse, even Hell it self.

5. If we be tempted to anger in the actions of Government and discipline to our inferiours (in which case anger is permitted so far

as

as it is prudently inſtrumental to Govern-
ment, and onely is a ſin when it is exceſſive
and unreaſonable, and apt to diſturbe ou
own diſcourſe, or to expreſſe it ſelf in impru-
dent words or violent actions) let us pro-
pound to our ſelves the example of God th
Father, who at the ſame time, and with th
ſame tranquillity decreed Heaven and Hell,
the joyes of bleſſed Angels and ſouls, and th
torments of Devils and accurſed ſpirits: and
at the day of judgement when all the World
ſhall burn under his feet, God ſhall not be a
all inflamed, or ſhaken in his eſſential ſea
and centre of tranquillity and joy. And if a
firſt the cauſe ſeems reaſonable, yet defer t
execute thy anger till thou mayeſt better
judge. For as *Phocion* told the Athenians
who upon the firſt news of the death of *Alex-
ander* were ready to revolt, ſtay awhile, ſa
if the King be not dead, your haſte will ruine
you: But if he be dead, your ſtay cannot
prejudice your affairs, for he will be dead t
morrow as well as to day: ſo if thy ſervant o
inferiour deſerve puniſhment, ſtaying till t
morrow will not make him innocent, but i
may poſſibly preſerve thee ſo, by preventin
thy ſtriking a guiltleſs perſon, or being fur
ous for a trifle.

6. Remove from thy ſelf all provocation
and incentives to anger; eſpecially 1. Gam
of chance, and great wagers, petty curioſiti
and worldly buſineſs and carefulneſs abo
it; but manage thy ſelf with indifferency,
contempt of thoſe external things, and d
not ſpend a paſſion upon them, for it is mo
then they are worth. But they that deſi
but few things can be croſſed but in a fe

Qui pauca requirunt non multis excidunt. Publ.

2.

2. In not heaping up with an ambitious or curious prodigality, any very curious or choice Utenſils, Seals, Jewels, Glaſſes, precious ſtones, becauſe thoſe very many accidents which happen in the ſpoiling or loſſe of theſe rarities, is in event, an irreſiſtable cauſe of violent anger. 3. Do not entertain or ſuffer talebearers: for they abuſe our ears firſt, and then our credulity, and then ſteal our patience, and it may be for a lye; and if it be true, the matter is not conſiderable; or if it be, yet it is pardonable: and we may alwayes eſcape with patience at one of theſe out-lets: either [1] By not hearing ſlanders, or [2] By not believing them, or [3] By not regarding the thing, or [4] By forgiving the perſon. 4. To this purpoſe alſo it may ſerve well if wee chooſe (as much as wee can) to live with peaceable perſons, for that prevents the occaſions of confuſion: and if we live with prudent perſons they will not eaſily occaſion our diſturbance. But becauſe theſe things are not in many mens power, therefore I propound this rather as a felicity then a remedy or a duty; and an art of prevention rather then of cure.

7. Be not inquiſitive into the affairs of other Men, nor the faults of thy ſervants, nor the miſtakes of thy friends; but what is offered to you, uſe according to the former rules, but do not thou go out to gather ſticks to kindle a fire to burn thy own houſe. And adde this; if my friend ſaid or did well in that for which I am angry, I am in the fault, not he: But if he did amiſſe, he is in the miſery, not I: for either he was deceived, or hee was malitious, and either of them both is all

or

one with a miserable person; and that is an object of pity, not of anger.

8. Use all reasonable discourses to excuse the faults of others, considering that there are many circumstances of time, of person, of accident, of inadvertency, of infrequency, of aptness to amend, of sorrow for doing it; and it is well that we take any good in exchange for the evil is done or suffered.

9. Upon the arising of anger instantly enter into a deep consideration of the joyes of Heaven, or the pains of Hell: for *fear and joy* *Homer.* *are naturally apt to appease this violence.*

10. In contentions be awayes passive, never active; upon the defensive, not the assaulting part, and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of Mosse and soft compliance; and you shall finde it fit down quietly; whereas anger and violence makes the contention loud, and long, and injurious to both the parties.

11. In the actions of Religion be careful to temper all thy instances with meekness, and the proper instruments of it: and if thou beest apt to be angry, neither fast violently, nor entertain the too forward heats of zeal: but *secure thy duty* with constant and regular actions, and *a good temper of body* with convenient refreshments and recreations.

12. If anger rises suddenly and violently, first restrain it with consideration, and then let it end in a hearty prayer for him that did the real or seeming injury: the former of the two stops its growth, and the latter quite kils it, and makes amends for its monstrous and involuntary birth.

Remedies

Remedies against Anger by way of consideration.

1. Consider that Anger is a professed enemy to counsel, it is a direct storm, in which no Man can be heard to speak, or call from without: for if we counsel gently, you are despised, if you urge it and be vehement, you provoke it more: bee carefull therefore to lay up beforehand a great stock of reason and prudent consideration, that like a besieged Town you may be provided for, and be defensible from within, since you are not likely to be relieved from without. Anger is not to be suppressed but by something that is as inward as it self, and more habitual. To which purpose adde, that 2. of all passions it endeavors most to make reason useless. 3. That it is an universal poison, of an infinite object; for no man was ever so amorous as to love a Toad, none so envious as to repine at the condition of the miserable, no Man so timerous as to fear a dead Bee; but anger is troubled at every thing, and every Man, and every accident, and therefore unless it be suppressed it will make a Mans condition restless. 4. If it proceeds from a great cause, it turns to fury; if from a small cause, it is peevishness, and so is always either terrible or ridiculous. 5. It makes a Mans body monstrous, deformed, and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gate fierce, the speech clamorous and loud. 6: It is neither manly nor ingenuous.

Καὶ παιδίαν μὲν ὀΐομ' ἀρᾶν
μέλλω κακὸς
θυμὸς ἢ χρείσσων τῶν
ἐμῶν βεβουλευμένων.
Medea.

7. It

7. It proceeds from ſoftneſſe of ſpirit and puſillanimity; which makes that Women are more angry then Men, ſick perſons more then the healthful, old Men more then young, unproſperous and calamitous people then the bleſſed and fortunate. 8. It is a paſſion fitter for Flies and Inſects then for perſons profeſſing nobleneſſe and bounty. 9. It is troubleſome not onely to thoſe that ſuffer it, but to them that behold it; there being no greater incivility * of entertainment then for the Cooks fault, or the negligence of the ſervants, to be cruel; or outragious, or unpleaſant in the preſence of the gueſts. 10. It makes marriage to be a neceſſary and unavoidable trouble, friendſhips, and ſocieties, and familiarities to be intolerable. 11. It multiplyes the evils of drunkenneſſe, and makes the levities of Wine to run into madneſſe. 12. It makes innocent jeſting to be the beginning of Tragedies. 13. It turns friendſhip into hatred, * it makes a Man loſe himſelf, and his reaſon and his argument in diſputation. * It turns the deſires of knowledg into an itch of wrangling. * It addes inſolency to power. * It turns juſtice into cruelty, and judgement into oppreſſion. * It changes diſcipline into tediouſneſſe and hatred of liberal inſtitution. * It makes a proſperous Man to be envyed & the unfortunate to be unpitied. * It is a confluence of all the irregular paſſions: that is in it envy and ſorrow, fear and ſcorn, pride and prejudice, raſhneſſe and inconſideration, rejoycing in evil and a deſire to inflict it, ſelf love, impatience and curioſity. * And laſtly, though it be very troubleſome to others, yet it is moſt troubleſome to him that hath it.

*Diſcere quid cæna poſſes in tranquillus ſta.

In the use of these arguments and the former exercises be diligent to observe, lest in your desires to suppresse anger you be passionate and angry at your self for being angry; liks Physicians who give a bitter potion when they intend to eject the bitterness of choler; for this will provoke the person and increase the passion: But placidly and quietly set upon the mortification of it; and attempt it first for a day; resolving that day not at all to be angry; and to be watchful and observant for a day is no great trouble: but then, after one dayes watchfulness it will be as easie to watch two dayes; as at first it was to watch one day; and so you may increase til it becomes easie and habitual.

Amaram amaro bilem pharmacho qui eluunt.

Onely observe that such an anger alone is criminal which is against charity to my self or my neighbour; but anger against sin is a holy zeal, and an effect of love to God and my brother, for whose interest I am passionate, like a concerned person: and if I take care that my anger makes no reflection of scorn or cruelty upon the offender, or of pride and violence, or transportation to my self, anger becomes charity and duty: and when one commended *Charilaus* the King of *Sparta*, for a gentle, a good, and a meek Prince, is collegue said well, *how can he be good who is not an enemy even to vicious persons.*

Plut de vitand. & invid.

3. *Remedies against Covetousnesse, the third enemy of mercy.*

Covetousnesse is also an enemy to Almes, though not to all the effects of mercifullness: but this is to be cured by the proper motives to

to charity before mentioned, and by the proper rules of justice; which being secured, the arts of getting money are not easily made criminal. To which also we may adde.

1. Covetousnesse makes a man miserable; becaus riches are not means to make a man happy: and unless felicity were to be bought with money, he is a vain person who admires heaps of gold and rich possessions; for what *Hippomachus* said to some persons, who commended a tall man as fit to be a Champion in the Olympick games: it is true (said he) if the crown hang so high that the longest arme could reach it: The same we may say concerning riches; they were excellent things, if the richest man were certainly the wisest and the best: but as they are, they are nothing to be wondred at, because they contribute nothing towards felicity: which appeares, because some men choose to be miserable that they may be rich, rather then to be happy with the expence of money and doing noble things.

Quid refert igitur quantis jumenta fatiget
Porticibus, quanta nemorum vectetur in umbra
Jugera quod vicina foro, quas emerit ædes?
Nemo malus felix.
Juv. Sat. 4.

2. Riches are useless and unprofitable; for beyond our needs and conveniences nature knows no use of riches, and they say, that the Princes of *Italy*, when they sup alone, eat out of a single dish, and drink in a plain glass, and the wife eats without purple: *for nothing is more frugal then the back and belly*, if they be used as they should, but when they would entertain the eyes of strangers, when they are vain and would make a noise, then riches come forth to set forth the spectacle and furnish out *the Comedie of wealth, of vanity*. No man can with all the wealth in the world

Plut.

buy

buy so much skill as to be a good Luteniſt; he must go the same way that poor people do, he must learn and take pains; much lesse can he buy constancy, or chastity, or courage: nay not so much as the contempt of riches: and by possessing more then we need, we cannot obtain so much power over our souls, as not to require more: And certainly riches must deliver me from no evil, if the possession of them cannot take away the longing for them. If any man be thirsty, drink cools him. If he be hungry, eating meat satisfies him; and when a man is cold and calls for a warme cloak, he is pleased if you give it him; but you trouble him, if you loade him with six or eight cloaks. Nature rests and sits still when she hath her portion, but that which exceeds it, is a trouble and a burden: and therefore in true Philosophy, No man is rich but he that is poor according to the common account: for when God hath satisfied those needs which he made; that is, al that is natural, whatsoever is beyond it, is thirst and a disease, and unless it be sent back again in charity or religion, can serve no end but vice or vanity, it can increase the appetite to represent the man poorer, and full of a new and artificial, unnatural need; but it never satisfies the need it makes, or makes the man richer. *No wealth can satisfie the covetous desire of wealth.*

2. Riches are troublesome: but the satisfaction of those appetites which God and nature hath made are cheap and easy: for who ever paid use-money for bread and onions and water to keep him alive: but when we covet after houses of the frame and design of *Italy*, or long for jewels, or for my

next

next neighbours field, or horses from Barbary, or the richest perfumes of *Arabia*, or Galatian mules, or fat Eunuches for our slaves from *Tunis*, or rich coaches from *Naples*, then we can never be satisfied till we have the best thing that is fancied, and all that can be had and al that can be desired, & that we can have no more: but before we come to the one half of our first wilde desires, we are the bond-men of Usurers, and of our worse tyrant appetite and the tortures of envy and impatience. But I consider that those who drink on still when their thirst is quenched, or eat even after they well dined are forced to vomit, not only their superfluity, but even that which at first was necessary: so those that covet more than they can temperately use are often times forced to part even with that patrimony which would have supported their persons in freedom and honour, and have satisfied all their reasonable desires.

4. Contentednes is therefore health because covetousnes is a direct sickness: and it was well said of *Aristippus* (as *Plutarch* reports him) if any man after much eating and drinking be still unsatisfied, he hath no need of more meat or more drink, but of a Physician; he more needs to be purged then to be filled; and therefore since covetousnesse cannot be satisfied, it must be cured by emptiness and evacuation; The man is without remedy, unlesse he be reduced to the scantlings of nature, and the measures of his personal necessity. Give to a poor man a house, and a few cowes, pay his little debts and set him on work, and he is provided for and quiet; but when a man enlarges his

yond a fair possession & desires another Lord-
ship, you spite him if you let him have it; for
y that he is one degree the further off from
est in his desires and satisfaction: and now
e sees himself in a bigger capacity to a lar-
er fortune; and he shall never finde his pe-
od, till you begin to take away something
f what he hath: for then he will begin to be
ad to keep that which is left; but reduce
m to natures measures, and there he shal be
re to finde rest: for there no man can desire
eyond his belly ful, and when he wants that,
y one friend or charitable man can cure his
verty; but all the world cannot satisfie his
vetousnesse.

5. Covetousnesse is the most phantastical
d contradictory disease in the whole world,
d it must therfore be incurable, because it
ives against its own cure. No man therefore
stains from meat because he is hungry, nor
m wine because he loves it and needs it:
t the covetous man does so: for he de-
s it passionately because he sayes he needs
d when he hath it, he will need it still,
because he dares not use it. He gets cloaths
cause he cannot be without them; but when
hath them, then he can: as if he needed
n for his granary, and cloathes for his war-
ppe, more then for his back and belly. For
vetousnesse pretends to heap much toge-
r for fear of want, and yet after all his pains
d purchase, he suffers that really which at
he feared vainly; and by not using what he
s; he makes that suffering to be actual,
sent and necessary, which in his low-
condition was but future, contingent and
sible. It stirs up the desire, and takes
away

away the pleasure of being satisfied. It in-
creases the appetite and will not content it-
it swells the *principal* to no purpose, and le-
sens the *use* to all purposes; disturbing th-
order of nature, and the designes of God
making *money* not to be the instrument o-
exchange or charity, nor corn to feed himse-
or the poor, nor wool to cloth himself or h-
brother, nor wine to refresh the sadnesse o-
the afflicted, nor his oyl to make his ow-
countenance cheerful: but all these to loo-
upon, and to tell over, and to take accoun-
by and make himself considerable, & wond-
red at by fools, that while he lives he may b-
called Rich, and when he dyes may be a-
counted Miserable, and like the Dishmake-
of *China*, may leave a greater heap of dirt f-
his Nephews, while he himself hath a new
fallen to him in the portion of *Dives*: But th-
the Asse carried wood and sweet herbs to t-
Baths, but was never washt or perfum'd hi-
self, he heaped up sweets for others, wh-
himself was filthy with smoak and ashes. A-
yet it is considerable; If the man can be co-
tent to feed hardly, and labour extream-
and watch carefully, and suffer affronts a-
disgrace that he may get money more then
uses in his temperate and just needs, w-
how much ease might this man be happ-
And with how great uneasinesse and troub-
does he make himself miserable? For he ta-
pains to get content, and when he might ha-
it, he lets it go. He might better be cont-
with a vertuous and quiet poverty, then w-
an artificial, troublesome and vitious: T-
same diet and a less labor would at first ma-
him happy, and for ever after rewardable,

6. T

6. The summe of al is that which the Apo-
le sayes; *Covetousnesse is Idolatry*; that is,
ls an admiring money for it self, not for its
e; it relyes upon money, and loves it more
en it loves God and religion. and *it is the*
t of all evil: it teaches men to be cruel and
afty, industrious in evil, full of care and
lice: it devours young heirs, and grindes
e face of the poor, and undoes those who
cially belong to Gods protection, help-
se, craftlesse and innocent people; it in-
ires into our parents age, and longs for
e death of our friends: it make friend-
ip an art of rapine, and changes a partner
o a Vultur, and a companion into a thief;
d after all this, it is for no good to it self, for
dare not spend those heaps of treasure
ich it snatched: and men hate Serpents
d Basiliscks worse then Lyons and Bears; for
se kill because they need the prey, but
ey sting to death and eat not. * And if
they pretend all this care and heap for
ir Heires, (like the Mice of *Africa* hiding
golden oare in their bowels, and refusing
give back the indigested gold til their guts
out) they may remember, that what was
necessary for themselves, is as unnecessary
their sons; and why cannot they be with-
it as well as their Fathers who did not
it? and it often happens, that to the
s it becomes an instrument to serve some
t or other; that as the gold was useless
their Fathers, so may the sons be to
publick; fools or prodigals, loads to their
untrey, and the curse and punishment
their Fathers avarice; and yet all that
alth is short of one blessing; but it is a load

coming

coming with a curse, and descending from the family of a long derived sin. However the Father transmits it to the son, and it may be the son to one more, till a Tyrant, or an Oppressour, or a War, or a change of government, or the Usurer, or folly, or an expensive vice makes holes in the bottom of the bag, and the wealth runs out like water, and flies away like a Bird from the hand of a childe.

7. Adde to these the consideration of the advantages of poverty; that it is a state free from temptation, secure in dangers: but of one trouble; safe under the Divine Providence: cared for in Heaven by a dayly ministration, and for whose support God makes every day a new decree: a state of which Christ was pleased to make open profession and many wise Men daily makes vows: that a rich Man is but like a pool to whom the poor run, and first trouble it, and then draw it dry that he enjoyes no more of it then according to the few and limited needs of a man; he can not eat like a Wolf or an Elephant: that variety of dainty fare ministers but to sin and sicknesses: that the poor Man feasts often then the rich; because every little enlargement is a feast to the poor; but he that feasts every day feasts no day there being nothing left to which he may beyond his Ordinary extend his appetite that the rich Man sleeps not so soundly as the po

-------sed olim
Prodigio par est in nobilitate Senectus:
Hortulus hic, puteusq; brevis nec reste movendus. In tenues plantas facili diffunditur hausiu. Vive bidentes amans & culti villicus horti, unde epulum possis centum dare Pythagoræis. Est aliquid quocunq; loco, quocunq; recessu, unius Dominum sese fecisse lacertæ Juven. *Sat.* 3.

poor labourer; that his fears are more, and his needs are greater (for who is poorer, he that needs 3 l. or he that needs 5000) the poor Man hath enough to fill his belly, and the rich hath not enough to fill his eye: that the poor Mans wants are easie to be relieved by a common charity, but the needs of rich Men cannot be supplyed but by Princes; and they are left to the temptation of great vices to make reparation of their needs: and the ambitious labours of men to get great estates is but like the selling of a Fountain to buy a Fever, a parting with content to buy necessity, a purchase of an unhandsome condition at the price of infelicity, that Princes and they that enjoy most of the world, have most of it but in title and supreme rights, and reserved priviledges, pepper-corns, homages, trifling services and acknowledgements, the real use descending to others to more substantial purposes: These considerations may be useful to the curing of covetousnesse, that the grace of mercifulnesse enlarging the heart of a man, his hand may not be contracted, but reached out to the poor in alms.

Sect.

Sect. 9.

Of Repentance

REpentance, of all things in the Worl makes the greateſt change: it change things in Heaven and Earth; for it change the whole Man from ſin to grace, from viti ous habits to holy cuſtomes, from unchaſt bodies to Angelical ſouls, from Swine t Philoſophers, from drunkenneſſe to ſobe counſels; and GOD himſelf, *with whom is n variableneſſe or ſhadow of change*, is pleaſed b deſcending to our weak underſtandings, t ſay, that he changes alſo upon Mans repe tance, that he alters his decrees, revokes h ſentence, cancels the Bils of accuſation, thro the records of ſhame and ſorrow from th Court of Heaven, and lifts up the ſinner fro the grave to life, from his priſon to a thron from Hell and the guilt of eternal torture, Heaven and to a title to never ceaſing felic ties. If we be *bound on earth* we ſhall *be bou in heaven*; if we be abſolved here, we ſhall b looſed there, if we repent, God will repen and not ſend the evil upon us which we ha deſerved.

But repentance is a conjugation and ſocie of many duties; and it contains in it all th parts of a holy life, from the time of retu to the day of our death incluſively; and hath in it ſomethings ſpecially relating t the ſins of our former dayes which are no to be aboliſhed by ſpecial arts and ha obl

obliged us to ſpecial labours, and brought in many new neceſſities, and put us into a very great deal of danger; and becauſe it is a duty conſiſting of ſo many parts and ſo much imployment, it alſo requires much time, and leaves a Man in the ſame degree of hope of pardon, as is his reſtitution to the ſtate of righteouſneſs and holy living, for which we covenanted in Baptiſm.

For we muſt know that there is but one repentance in a Mans whole life, if repentance be taken in the proper, and ſtrict Evangelical Covenant-ſenſe, and not after the ordinary underſtanding of the word: That is, we are but once to change our whole ſtate of life, from the power of the Devil and his intire poſſeſſion, from the ſtate of ſin and death, from the body of corruption, to the life of grace, to the poſſeſſion of Jeſus, to the kingdom of the Goſpel; and this is done in the baptiſm of water, or in the baptiſm of the Spirit, when the firſt rite comes to be verified by Gods grace coming upon us, and by our obedience to the heavenly calling, we working together with GOD. After this change, if ever we fall into the contrary ſtate, and be wholly eſtranged from God and Religion, and profeſſe our ſelves ſervants of unrighteouſneſs, God hath made no more covenant of reſtitution to us, there is no place left for any more repentance, or intire change of condition, or new birth: a Man can be regenerated but once: and ſuch are voluntary, malicious Apoſtates, Witches, obſtinate impenitent perſons, and the like: But if we be overtaken by infirmity, or enter into the confines or borders of this eſtate, and com-

mit a grievous sin, or ten, or twenty, so we be not in the intire possession of the Devil, we are for the present in a damnable condition if we dye; but if we live we are in a recoverable condition; for so we may repent often: we repent or rise from death but once, but from sickness many times; and by the grace of God we shall be pardoned if so we repent. But our hopes of pardon are just as is the repentance, which if it be timely, hearty, industrious, and effective, God accepts: not by weighing grains or scruples, but by estimating the great proportions of our life; a hearty endeavour and an effectual general change shall get the pardon; the unavoidable infirmities, and past evils, and present imperfections, and short interruptions against which we watch, and pray, and strive being put upon the accounts of the crosse and payed for by the holy Jesus. This is the state and condition of repentance; its parts and actions must be valued according to the following rules.

Acts and parts of repentance.

1. He that repents truly is greatly sorrowful for his past sins; not with a superficial sigh or tear, but a pungent afflictive sorrow; such a sorrow as hates the sin so much that the Man would choose to dye rather then act it any more: This sorrow is called in Scripture [*a weeping sorely, a weeping with bitterness of heart, a weeping day and night, sorrow of heart, a breaking of the spirit, mourning like a Dove, and chattering like a Swallow*] and we may reade the degree and manner of it by the lamentations and sad accents of the Prophets

Jer. 13. 17. *Joel* 2. 13. *Ezek.* 27. 31. *James* 4. 9.

Prophet *Jeremy*, when he wept for the sins of the nation; by the heart breaking of *David*, when he mourned for his murder and adultery: and the bitter weeping of S. *Peter*, after the shameful denying of his Master. * The expression of this sorrow differs according to the temper of the body, the sex, the age, and circumstance of action, and the motive of sorrow, and by many accidental tendernesses, or Masculine hardnesses; and the repentance is not to be estimated by the tears, but by the grief, and the grief is to be valued not by the sensitive trouble, but by the cordial hatred of the sin, and ready actual dereliction of it, and a resolution and real resisting its consequent temptations. Some people can shed tears for nothing, some for any thing; but the proper and true effects of a godly sorrow; are fear of the Divine judgements, apprehension of Gods displeasure, watchings and strivings against sin, patiently enduring the crosse of sorrow (which GOD sends as their punishment) in accusation of our selves, in perpetually begging pardon, in mean and base opinion of our selves, and in all the natural productions from these according to our temper and constitution: for if we be apt to weep in other accidents, it is ill if we weep not also in the sorrows of repentance: not that weeping is of it self a duty, but that the sorrow, if it be as great, will be still expressed in as great a manner.

2. Our sorrow for sins must retain the *proportion* of our sins, though *not the equality*; we have no particular measures of sins: we know not which is greater of Sacriledge or Super-

ſtition, Idolatry or Covetouſneſſe, Rebellion or Witchcraft; and therefore God ties us not to nice meaſures of ſorrow, but onely that we keep the general rules of proportion; that is, that a great ſin have a great grief; a ſmaller crime being to be waſhed off with a leſſer ſhower.

Hugo de S. Victor. 3. Our ſorrow for ſins is then beſt accounted of for its degree, when it together with all the penal and afflictive duties of repentance ſhall have equalled or exceeded the pleaſure we had in commiſſion of the ſin.

4. True repentance is a puniſhing duty, and acts its ſorrow, and judges and condemns the ſin by voluntary ſubmitting to ſuch ſadneſſes as God ſends on us, or (to prevent the judgement of God) by judging our ſelves and puniſhing our bodies and our ſpirits by ſuch inſtruments of piety as are troubleſome to the body: ſuch as are, faſting, watching, long prayers, troubleſome poſtures in our prayers, expenſive alms, and all outward acts of humiliation. For he that muſt judge himſelf, muſt condemn himſelf if he be guilty; and if he be condemned he muſt be puniſhed; and if he be ſo judged, it will help to prevent the judgement of the Lord. S. *Paul* inſtructing us in this particular. * But I be- 1 *Cor.* 11. 31. fore intimated that the *puniſhing actions* of repentance are onely actions of ſorrow, and therefore are to make up the proportions of it. For our grief may be ſo full of trouble as to outweigh all the burdens of faſts and bodily afflictions, and then the other are the leſs neceſſary; and when they are uſed, the benefit of them is to obtain of God a remiſſion or a leſſening of ſuch temporal judgments which

God

God hath decreed against the sins, as it was in the case of *Ahab*: but the sinner is not by any thing of this reconciled to the eternal favour of God; for as yet, this is but the Introduction to Repentance.

5. Every true penitent is obliged to confess his sins, and to humble himself before God for ever: Confession of sins hath a special promise. *If we confesse our sins he is faithful and just to forgive us our sins*: meaning that *God* hath bound himself to forgive us if we duly confesse our sins, and do all that for which confession was appointed; that is, be ashamed of them, and own them no more. For, confession of our sins to God can signifie nothing of it self in its direct nature: He sees us when we act them, and keeps a Record of them; and we forget them unless he reminds us of them by his grace: so *that to confesse them to God does not punish us, or make us ashamed*, but *confession to him, if it proceeds from shame and sorrow, and is an act of humility and self condemnation*, and is a laying open our wounds for cure, then it is a duty God delights in: in all which circumstances, because we may very much be helped if we take in the assistance of a spiritual Guide; therefore the Church of God in all ages hath commended, and in most ages enjoyned * that we confess our sins, and discover the state and condition of our souls to such a person whom wee or our superiours judge fit to help us in such needs. For so [*if we confess our sins one to another*] as S. *James* advises, wee shall obtaine the prayers of the holy Man whom

1 *John* 1. 9.

* Ἀναγκαῖον τοῖς πίπτουσι μάνοις πρὸς οἰκονομίαν τῆς ὠφελείας τῆς παρὰ Θεοῦ ἐξομολογεῖσθαι τὰ ἁμαρτήματα.
S. Basil reg. brev. 228.
Concil. Laod. cap. 2
Concil. Quinisext. cap. 102
Trull. de poenit.

whom God and the Church hath appointed solemnly to pray for us: and when he knows our needs he can beſt miniſter comfort, or reproof, oyl or Cauſticks, he can more opportunely recommend your particular ſtate to God, he can determine your caſes of conſcience, and judge better for you then you do for your ſelf; and the ſhame of opening ſuch Ulcers may reſtrain your forwardneſs to contract them; and all theſe circumſtances of advantage will do very much towards the forgiveneſs. And this courſe was taken by the new Converts in the dayes of the Apoſtles.

Acts 19. 18. [*For many that believed, came and confeſſed and ſhewed their deeds.*] And it were well if this duty were practiſed prudently and innocently in order to publick Diſcipline, or private comfort and inſtruction: but that it be done to God, is a duty, not directly for it ſelf, but for its adjuncts, and the duties that go with it, or before it, or after it: which duties because they are all to be helped and guided by our Paſtors and Curates of ſouls, he is careful of his eternal intereſt that will not loſe the advantage of uſing a private guide and judge.

Prov. 28.13. *He that hideth his ſins ſhall not proſper* [*Non dirigetur*, ſaith the Vulgar Latin] *he ſhall want a guide, but who confeſſeth and forſaketh them ſhall have mercy* And to this purpoſe *Climacus* reports that divers holy perſons in that age did uſe to carry Table-books with them, and in them deſcrib'd an account of all their determinate thoughts, purpoſes, words, and actions, in which they had ſuffered infirmity, that by communicating the eſtate of their ſouls they might be inſtructed and guided and corrected, or incouraged.

6. The

6. True repentance must reduce to act all its holy purposes, and enter into and run through *the state of holy* * *living*, which is contrary to that state of darkness in which in times past we walked. For to resolve to do it, and yet not to do it, is to break our resolution and our faith, to mock God, to falsifie and evacuate all the preceding acts of repentance, and to make our pardon hopeless, and our hope fruitless. He that resolves to live well when a danger is upon him; or a violent fear, or when the appetites of Lust are newly satisfied, or newly served, and yet when the temptation comes again, sins again, and then is sorrowfull, and resolves once more against it, and yet fals when the temptation returns, is a vain Man, but no true penitent, nor in the state of grace; and if he chance to dye in one of these good moods is very far from salvation: for if it be necessary that we resolve to live well, it is necessary we should do so. For resolution is an imperfect act, a term of relation, and signifies nothing but in order to the action: it is as a faculty is to the act, as Spring is to the Harvest, as Egges are to Birds, as a Relative to its Correspondent, nothing without it. No Man therefore can bee in the state of grace and actual favour by resolutions and holy purposes; these are but the gate and portal towards pardon: a holy life is the only perfection of Repentance, and the firm

* *Rom.* 6. 3. 4. 7. *verses* 8. 10. 13. 13. 14. 11. 22. 27. *Gal.* 5. 6. 24. 6. 15. 1 *Cor.* 7. 19. 2 *Cor.* 13 5. *Colos.* 1. 21. 22. 23. *Hebr.* 12. 1. 14. 16. 10. 16. 22. 1 *Pet.* 1. 15. 2 *Pet.* 1. 4. 9. 10. 3. 11. 1 *John* 1. 6. 3. 3. 9. 5. 16.

ground upon which we can caſt the anchor of hope in the mercies of God through Jeſus Chriſt.

7. No Man is to reekon his pardon immediately upon his returns from ſin to the beginnings of good life, but is to begin his hopes and degrees of confidence according as ſin dies in him, and grace lives; as the habits of ſin leſſen, and righteouſneſs grows, according as ſin returns, but ſeldom in ſmaller inſtances and without choice, and by ſurprize without deliberation, and is highly diſreliſhed and preſently daſhed againſt the Rock Chriſt Jeſus by a holy ſorrow and renewed care, and more ſtrict watchfulneſs. For a holy life being the condition of the Covenant on our part, as we return to God, ſo God returns to us, and our ſtate returns to the probabilities of pardon.

8. Every Man is to work out his ſalvation with fear and trembling; and after the commiſſion of ſins his fears muſt multiply, becauſe every new ſin, and every great declining from the wayes of God is ſtill a degree of new danger, and hath increaſed Gods anger, and hath made him more uneaſie to grant pardon: and when he does grant it, it is upon harder terms both for doing and ſuffering; that is, we muſt do more for pardon, and it may be, ſuffer much more. For we muſt know that GOD pardons our ſins by parts: as our duty increaſes, and our care is more prudent and active, ſo Gods anger decreaſes, and yet it may be the laſt ſin you committed, made God unalterably reſolved to ſend upon you ſome ſad judgement. Of the particulars in all caſes we are uncertain; and

and therefore we have reason alwayes to mourn for our sinnes that have so provoked GOD, and made our condition so full of danger, that it may be, no prayers, or tears, or duty, can alter his sentence concerning some sad judgement upon us. Thus GOD irrevocably decreed to punish the Israelites for Idolatry, although *Moses* prayed for them, and GOD forgave them in some degree; that is, so that he would not cut them off from being a people; yet he would not forgive them so, but he would visit that their sin upon them: and he did so.

9. A true penitent must all the dayes of his life pray for pardon, and never think the work completed till he dyes; not by any act of his own, by no act of the Church, by no forgiveness by the party injured, by no restitution: these are all instruments of great use and efficacy, and the means by which it is to be done at length: but still the sinne lyes at the door ready to return upon us in judgement, and damnation, if we return to it in choice or action: and whether God hath forgiven us or no, we know not*, and how far we know not; and all that we have done is not of sufficient worth to obtain pardon: therefore still pray, and still be sorrowful for ever having done it, and for ever watch against it; and then those beginnings of pardon which are working all the way, will at last be perfected in the day of the Lord.

Dandum interrit itium penitentiæ. Tacit.

* I peccati & I debiti Son sempre piu di quel che si crede.

10. Defer not at all to repent; much lesse mayest thou put it off to thy death-bed: It is

not an easie thing to root out the habits * of sin, which a Mans whole life hath gathered and confirmed. We finde work enough to mortifie one beloved lust, in our very best advantage of strength and time, and before it is so deeply rooted as it must needs be supposed to be at the end of a wicked life: and therefore it will prove impossible when the work is so great, and the strength is so little, when sinne is so strong and grace so weak: for they alwayes keep the same proportion of increase and decrease, and as sin growes, grace decayes: so that the more need we have of grace, the lesse at that time wee shall have: because the greatnesse of our sinnes which makes the need, hath lessened the grace of GOD (which should help us) into nothing. To which adde this consideration; that on a Mans death-bed, the day of repentance is past: for repentance being the renewing of a holy life, a living the life of Grace, it is a contradiction to say, that a Man can live a holy life upon his death-bed: especially, if we consider, that for a sinner to live a holy life must first suppose him to have overcome all his evil habits, and then to have made a purchase of the contrary graces, by the labours of great prudence, watchfulness, self denial, and severity. *Nothing that is excellent can be wrought suddenly.*

* Τὶ δ', ὅτοις ἐθος ἐστὶν ἀμείνειν βούλημα, τὸ ἐκατὸν ἔτος. *Arrian.*

Mortem venientem nemo hilaris excipit, nisi qui ad eam se diu composuerat. ἐκ δὲ τῆς μεγάλων ἀφορμὴ γίνεται.

11. After the beginnings of thy recovery, be infinitely fearful of a relapse, and therefore upon the stock of thy sad experience, observe where thy failings were, and by especial arts fortifie that faculty, and arm against that temptation. For if all those argu-

ments

ments which God uſes to us to preſerve our innocence, and thy late danger, and thy fears, and the goodneſs of God making thee once to eſcape, and the ſhame of thy fall, and the ſence of thy own weakneſſes will not make thee watchful againſt a fall, eſpecially knowing how much it coſts a man to be reſtored, it will be infinitely more dangerous if ever thou falleſt again, not onely for fear God ſhould no more accept thee to pardon; but even thy own hopes will be made more deſperate and thy impatience greater; and thy ſhame turn to impudence, and thy own will be more eſtranged, violent, and refractory, and *thy latter end will be worſe then thy beginning.* To which adde this conſideration: That thy ſin w^ch was formerly in a good way of being pardoned, will not only return upon thee with all its own loads, but with the baſeneſs of unthankfulneſs, and thou wilt be ſet as far back from Heaven as ever; and all thy former labours and fears, and watchings and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who when thou hadſt ſet one foot in Heaven, didſt pull that back and carry both to Hell.

Motives to Repentance.

I ſhall uſe no other arguments to move a ſinner to repentance, but to tell him unleſſe he does he ſhall certainly periſh: and if he does repent timely and intirely, that is, live a holy life, he ſhall be forgiven and be ſaved: But yet I deſire that this conſideration be enlarged with ſome great circumſtances; and let us remember,

1. That

1. That to admit mankinde to repentance and pardon was a favour greater then ever God gave to the Angels and Devils: for they were never admitted to the condition of second thoughts: Christ never groaned one groan for them; he never suffered one stripe, nor one affront, nor shed one drop of blood to restore them to hopes of blessedness after their first failings. But this he did for us, he paid the score of our sins, onely that we might be admitted to repent, and that this repentance might be effectual to the great purposes of felicity and salvation.

2. Consider that as it cost Christ many millions of prayers and groans, and sighs, so he is now at this instant and hath been for these 1600 yeers night and day incessantly praying for grace to us that we may repent, and for pardon when we do, and for degrees of pardon beyond the capacities of our infirmities, and the merit of our sorrows and amendment: and this prayer he will continue till his second coming; *for he ever liveth to make intercession for us*, and that we may know what it is in behalf of which he intercedes, S. *Paul* tells us his designe [*we are Embassadours for Christ, as though he did beseech you by us, we pray you in Christs stead to be reconciled to God*, and what Christ prayes us to do, he prayes to God that we may do; that which he desires of us as his servants, he desires of God who is the Fountain of the grace and powers unto us, and without whose assistance we can do nothing.

Heb. 7. 5. 1 *Cor.* 5. 20.

3. That ever we should repent, was so costly a purchase, and so great a concernment, and so high a favour, and the event is esteemed by God

God himself so great and excellency, that our blessed Saviour tell us, *there shall be joy in Heaven over one sinner that repenteth* meaning that when Christ shal be glorified and at the right hand of his Father make intercession for us, praying for our repentance; the convertion and repentance of every sinner is part of Christs glorification; it is the answering of his prayers, it is a portion of his reward, in which he does essentially glory by the joyes of his glorified humanity. This is the joy of our Lord himself directly, not of the Angels, save onely by reflexion: The joy (said our blessed Saviour) shall be *in the presence* of the Angels; they shall see the glory of the Lord, the answering of his prayers, the satisfaction of his desires, and the reward of his sufferings, in the repentance and consequent pardon of a sinner. For therefore he once suffered, and for that reason he rejoyces for ever: and therefore when a penitent sinner comes to receive the effect and full consummation of his pardon, it is called [*an entring into the joy of our Lord*] that is, a partaking of that joy which Christ received at our conversion and enjoyed ever since. Luke 15.7.

4. Adde to this, that the rewards of Heaven are so great and glorious, and Christs burden is so light, his yoke is so easy, that it is a shameless impudence to expect so great gloryes at a lesse rate then so little a service; at a lower rate then a holy life. It cost the heart blood of the Son of God to obtain Heaven for us upon that condition; and who shall dye again to get Heaven for us upon easier terms? What would you do if God should command you to kill your eldest son or to work

work in the mines for a thousand yeers together, or to fast all thy life time with bread and water? Were not heaven a very great bargain even after all this? And when God requires nothing of us, but to live soberly, justly and godly (which things of themselves are to a man a very great felicity, and necessary to our present well being) shall we think this to be an intolerable burden, and that Heaven is too little a purchase at that price? and that God in meer justice wil take a death-bed sigh or groan, and a few unprofitable tears and promises in exchange for all our duty?

If these motives joyned together with our own interest, even as much as felicity and the sight of God, and the avoyding the intolerable pains of Hell and many intermedial judgements comes to, will not move us to leave, 1, The filthyness, and 2. The trouble, and 3. The uneasiyness, and 4. The unreasonableness of sinne and turn to God, there is no more to be said, we must perish in our folly.

Sect.

Sect. X.

Of preparation to, and the manner how to receive the holy Sacrament of the Lords Supper.

THe celebration of the holy Sacrament is the great myſteriouſneſſe of the Chriſtian religion and ſucceeds to the moſt ſolemn rite of natural and Judaical religion, the Law of ſacrificing. For God ſpared mankinde, and took the the ſacrifice of beaſts together with our ſolemn prayers for an inſtrument of expiation. But theſe could not purifie the ſoul from ſin, but were typical of the ſacrifice of ſomething that could. But nothing could do this, but either the offering of all that ſinned, that every man ſhould be the *anathema* or *devoted thing*, or elſe by ſome one of the ſame capacity, who by ſome ſuperadded excellency might in his own perſonal ſufferings have a value great enough to ſatisfie for al the whole kinde of ſinning perſons. This the Son of God JESUS CHRIST, God and Man undertook. and finiſhed by a Sacrifice of himſelf upon the Altar of the Croſſe.

2. This Sacrifice becauſe it was perfect, could be but one, & that once; but becauſe the needs of the world ſhould laſt as long as the world itſelf, it was neceſſary that there ſhould be a perpetual miniſtery eſtabliſhed, whereby this one

one sufficient sacrifice should be made eternally effectual to the several new arising needs of al the world who should desire it, or in any sence be capable of it.

3. To this end Christ was *made a Priest for ever*: he was initiated or consecrated on the crosse, and there began his priesthood, which was to last till his coming to judgement. It began on earth, but was to last and be officiated in Heaven, where he sits perpetually, representing and exhibiting to the Father that great effective sacrifice (which he offered on the crosse) to eternal and never failing purposes.

4. As Christ is pleased to represent to his Father that great sacrifice as a means of atonement and expiation for all mankinde, and with special purposes and intendment for all the elect, all that serve him in holiness: so he hath appointed that the same ministry shall be done upon earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men, who by *shewing forth the Lords death* by Sacramental representation may pray unto God after the same manner that our Lord and high Priest does, that is, offer to God and represent in this solemn prayer and Sacrament, Christ as already offered, so sending up a gracious instrument whereby our prayers may for his sake and in the same manner of intercession be offered up to God in our behalf, and for all them for whom we pray to all those purposes for which Christ dyed.

5. As the Ministers of the Sacrament do in a Sacramental manner present to God the sacrifice of the crosse, by being imitators of Christs

Christs interceſsion; ſo the people are ſacrificers too in their manner; for beſides that, by ſaying *Amen*, they joyne in the act of him that miniſters and make it alſo to be their own: ſo when they eat and drink the conſecrated and bleſſed Elements worthily, they receive Chriſt within them and therefore may alſo offer him to God, while in their ſacrifice of obedience & thanſgiving they preſent themſelves to God with Chriſt whom they have ſpiritually received, that is, themſelves with that which will make them gracious and acceptable. The offering their bodies and ſouls and ſervices to God *in him* and *by him*, and *with him*, who is his Fathers *well-beloved, and in whom he is well pleaſed*, cannot but be accepted to all the purpoſes of bleſsing, grace and glory.

6 This is the ſum of the greateſt myſtery of our Religion: it is the copy of the paſsion, and the miniſtration of the great myſtery of our Redemption; and therefore whatſoever intitles us to the general priviledges of Chriſts paſsion, all that is neceſſary by way of diſpoſition to the celebration of the Sacrament of his paſsion: becauſe this celebration is our manner of applying or uſing it. The particulars of which preparation are repreſented in the following rules.

Vaſa parata rem Divinam. Plut. in cap. Act. 4. ſect. 1.

1. No Man muſt dare to approach to the holy Sacrament of the Lords Supper if he be in a ſtate of any one ſin, that is unleſſe he have entred into the ſtate of repentance, that is, of ſorrow and amendment; leſt it be ſaid concerning him, as it was concerning *Judas*, the hand of him that betrayeth me is with me on the Table: and he that receiveth Chriſt into an impure ſoule or body, firſt turns his moſt

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excellent nouriſhment into poyſon, and then feeds upon it.

2. Every communicant muſt firſt have examined himſelf, that is, tried the condition and ſtate of his ſoul, ſearched out the ſecret Ulcers, enquired out its weakneſſes and indiſcretions, and all thoſe aptneſſes where it is expoſed to temptation, that by finding out its diſeaſes he may finde a cure, and by diſcovering its aptneſſes he may ſecure his preſent purpoſes of future amendment, and may be arm'd againſt dangers and temptations.

3. This examination muſt be a Mans own act, and inquiſition into his life, but then alſo it ſhould lead a man on to run to thoſe whom the Great phyſitian of our ſouls Chriſt Jeſus hath appointed to miniſter Phyſick to our diſeaſes; that in all dangers and great accidents we may be aſſiſted for comfort and remedy, for medicine and caution.

4. In this affair let no Man deceive himſelf, and againſt ſuch a time which publick Authority hath appointed for us to receive the Sacrament, weep for his ſins by way of ſolemnity and ceremony, and ſtill retain the affection: but he that comes to this feaſt muſt have on the wedding garment, that is, he muſt have put on *Jeſus Chriſt*, and muſt have *put off the old man with his affections and luſts*; and he muſt *be wholly conformed to Chriſt in the image of his minde*: For then we have put on Chriſt, when our ſouls are clothed with his righteouſneſſe, when every faculty of our ſoul is proportioned and veſted according to the pattern of Chriſts life. And therefore a Man muſt not leape

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from his laſt nights Surfet, and Bath, and then communicate: but when he hath begun the work of God effectually, and made ſome progreſſe in repentance, and hath walked ſome ſtages and periods in the wayes of godlineſſe, then let him come to him that is to miniſter it and having made known the ſtate of his ſoul, he is to be admitted: but to receive it into an unhallowed ſoul, and body, is to receive the duſt of the Tabernacle in the waters of jealouſie, it will make the belly to ſwell, and the thigh to rot: it will not convey Chriſt to us, but the Devill will enter and dwell there till with it he returns to his dwelling of torment. Remember alwayes that after a great ſin or after a habit of ſins, a Man is not ſoon made clean; and no unclean thing muſt come to this Feaſt. It is not the preparation of two or three dayes that can render a perſon capable of this banquet: For in this feaſt, all Chriſt, and Chriſts paſſion, and all his graces, the bleſſings and effects of his ſuffeings are conveyed: nothing can fit us for this, but what can unite us to Chriſt, and obtain of him to preſent our needs to his heavenly Father: this Sacrament can no otherwiſe be celebrated but upon the ſame terms on which we may hope for pardon and Heaven it ſelf.

5, When we have this general and indiſpenſable neceſſary preparation, we are to make our ſoules more adorn'd and trimm'd up with circumſtances of pious actions, and ſpecial devotions, ſetting apart ſome portion of our time immediately before the day of ſolemnity according as our great occaſions will permit; and this time is ſpecially to

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be ſpent in actions of repentance, confeſsion of our ſins renewing our purpoſes of holy living, praying for pardon of our failings, and for thoſe graces which may prevent the like ſadneſſes for the time to come; meditation upon the paſsion, upon the infinite love of God expreſſed in ſo great myſterious manners of redemption; and indefinitely in all acts of vertue which may build our ſouls up into a Temple fit for the reception of Chriſt himſelf and the inhabitation of the holy Spirit.

6. The celebration of the holy Sacrament being the moſt ſolemn prayer, joyned with the moſt effectual inſtrument of its acceptance, muſt ſuppoſe us in the love of God; and in charity with all the World: and therefore we muſt before every Communion eſpecially, remember what differences or jealouſies are between us and any one elſe; and recumpoſe all diſunions, and cauſe right underſtandings between each other; offering to ſatisfie whom we have injur'd, and to forgive them who have injur'd us, without thoughts of reſuming the quarrel when the ſolemnity is over; for that is but to rake the embers in light and phantaſtick aſhes: it muſt be quenched, and a holy flame enkindled: no fires muſt be at all, but the fires of love and zeal; and the altar of incenſe will ſend up a ſweet perfume, and make atonement for us.

7. When the day of the feaſt is come, lay aſide all cares and impertinencies of the World, and remember that this is thy *Souls day*; a day of traffique and entercourſe with Heaven. Ariſe early in the morning. 1. Give

God

God thanks for the approach of so great a blessing. 2. Confesse thy own unworthynesse to admit so Divine a Guest. 3. Then remember and deplore thy sins which have made thee so unworthy. 4. Then confesse Gods goodnesse and take sanctuary there, and upon him place thy hopes. 5. And invite him to thee with renewed acts of love, of holy desire, of hatred of his enemy, sin. 6. Make oblation of thy self wholly to be disposed by him, to the obedience of him, to his providence and possession, and pray him to enter, and dwell there for ever: And after this with joy and holy fear, and the forwardnesse of love, addresse thy self to the receiving of *him*, to whom and by whom, and for whom, all faith, and all hope, and all love in the whole Catholick Church, both in Heaven and Earth is design'd; *him*, whom Kings and Queens, and whole Kingdoms are in love with, and count it the greatest honour in the World, that their Crowns and Scepters are laid at his holy feet.

8. When the holy Man stands at *the Table of blessing* and ministers the rite of consecration, then do as the Angels do, who behold, and love, and wonder; that the Son of *God* should become food to the souls of his servants; that he who cannot suffer any change or *lessening* should be broken into pieces and enter into the body to support and nourish the spirit, and yet at the same time remain in Heaven while he descends to thee upon Earth; that he who hath essential felicity should become miserable and dye for thee, and then give himself to thee for ever to redeem thee from sinne and misery; that by his

his wounds he ſhould procure health to thee, by his affronts he ſhould intitle thee to glory, by his death he ſhould bring thee to life, and by becoming a Man he ſhould make thee *partaker of the Divine nature.* Theſe are ſuch glories that although they are made ſo obvious that each eye may behold them, yet they are alſo ſo deep, that no thought can fathome them: But ſo it hath pleaſed him to make theſe myſteries to be *ſenſible*, becauſe the excellency and depth of the mercy is *not intelligible*; that while we are raviſhed and comprehended within the infiniteneſſe of ſo vaſt and myſterious a mercy, yet we may be as ſure of it, as of that thing we ſee and feel, and ſmell and taſt; but yet is ſo great, that we cannot underſtand it.

9. Theſe holy myſteries are offered to our ſenſes, but not to bee placed under our feet; they are ſenſible, but not common: and therefore as the weakneſſe of the Elements addes wonder to the excellency of the Sacrament: ſo let our reverence and venerable uſages of them adde honour to the Elements, and acknowledge the glory of the myſtery, and the Divinity of the mercy. Let us receive the conſecrated Element with al devotion and humility of body and ſpirit; and do this honour to it that it be the firſt food we eat, and the firſt beverage we drink that day, unleſſe it be in caſe of ſickneſſe, or other great neceſſity: and that your body and ſoul both be prepared to its reception with abſtinence from ſecular pleaſures, that you may better have attended faſtings and preparatory prayers. For if ever it be ſeaſonable to obſerve the counſe-

counsel of Saint *Paul*, that married persons by consent should abstain for a time that they may attend to solemne Religion, it is now. It was not by *S. Paul* nor the after ages of the Church called a duty so to do, but it is most reasonable, that the more solemn actions of Religion should be attended to without the mixture of any thing that may discompose the minde, and make it more secular, or lesse religious.

Discedite ab aris. Queis tulit hesterna gaudia nocte Venus

10. In the act of receiving, exercise acts of Faith, with much confidence and resignation, believing it not to be common bread & wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect, and believe if thou art a worthy Communicant thou doest as verily receive Christ body and blood to al effects and purposes of the spirit, as thou doest receive the blessed elements into thy mouth; that thou putteſt thy finger to his hand, and thy hand into his side, and thy lips to his fontinel of blood, sucking life from his heart: and yet if thou doest communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the secret of the mystery, and the nicety of the manner of Christs presence: it is sufficient to thee that Christ shall be present to thy soul, as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermediall blessings, even all such as are necessary for thee, and are in order to thy salvation: and to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of

Cruci hæremus, sanguinem fugimus, & inter ipsa Redemptoris nostri vulnera figimus linguam Cyprian de Cœna Dom.

of Christ; amongst which, indefinitely assent to the words of institution, and believe that Christ in the holy Sacrament gives thee his body and his blood. He that believes not this, is not a Christian; He that believes so much, needs not to enquire further, nor to entangle his faith by disbelieving his sense.

11. Fail not this solemnity according to the custom of pious & devout people to make an offering to God for the uses of religion and the poor, according to thy ability. For when Christ feasts his body, let us also feast our fellow members who have right to the same promises, and are partakers of the same Sacrament, and partners of the same hope, and cared for under the same providence, and descended from the same common parents, and whose Father God is, and Christ is their Elder Brother. If thou chanceſt to communicate where this holy custom is not observed publickly, supply that want by thy private charity, but offer it to God at his holy Table, at least let thy private designing it there.

12. When you have received, pray and give thanks. Pray for all estates of men: for they also have an interest in the body of Christ whereof they are members: and you in conjunction with Christ (whom then you have received) are more fit to pray for them in that advantage, and in the celebration of that holy Sacrifice which then is Sacramentally represented to God. * Give thanks for the passion of our Dearest Lord: remember all its parts, and all the instruments of your Redemption; and beg of GOD that by a holy perseverance in well doing you may

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from shadowes passe on to substances, from eating his body to seeing his face, from the Typical, Sacramental, and Transient, to the Real and eternal Supper of the Lamb.

13. After the solemnity is done, let Christ dwell in your hearts by faith, and love, and obedience, and conformity to his life and death; as you have taken *Christ into you*, so *put Christ on you*, and conform every faculty of your soul and body to his holy image and perfection. Remember that now Christ is all one with you; and therefore when you are to do an action, consider how Christ did, or would do the like, and do you imitate his example, and transcribe his copy, and understand all his Commandments, and choose all that he propounded, and desire his promises and fear his threatnings, and marry his loves and hatreds, and contract all his friendships; for then you do every day communicate; especially when Christ thus dwels in you, and you in Christ, growing up towards *a perfect man in Christ Jesus.*

14. Do not instantly upon your return from Church, return also to the world, and secular thoughts and imployments; but let the remaining parts of that day be like a *post-Communion* or an *after office*, entertaining your blessed Lord with all the carefles and sweetness of love and colloquies, and entercourses of duty and affection, acquainting him with all your needs, and revealing to him all your secrets, and opening all your infirmities; and as the affairs of your person or imployment call you off, so retire again with often ejaculations and acts of entertainment to your beloved Guest.

The effects and benefits of worthy communicating.

When I said that the sacrifice of the crosse, which Christ offered for all the sins and all the needs of the world is represented to God by the Minister in the Sacrament, and offered up in prayer and Sacramental memory, after the manner that Christ himself intercedes for us in Heaven (so far as his glorious Priesthood is imitable by his Ministers on earth) I must of necessity also mean, that all the benefits of that sacrifice are then conveyed to all that communicate worthily: But if we descend to particulars; Then and there the Church is nourished in her faith, strengthned in her hope, enlarged in her bowels with an encreasing charity: there all the members of Christ are joyned with each other, and all to Christ their head; and we again renew the covenant with God in Jesus Christ, and God seals his part, and we promise for ours and Christ unites both, and the holy Ghost signes both in the collation of those graces which we then pray for, and exercise and receive all at once: there our bodies are nourished with the signes, and our souls with the mystery: our bodies receive into them the seed of an immortal nature, and our souls are joyned with him, who is the first fruits of the resurrection and never can dye: and if we desire any thing else and need it here it is to be prayed for, here to be hoped for, here to be received; Long life and health, and recovery from sickness, and competent support and maintenance, and peace and

and deliverance from our enemies, and content, and patience, and joy, and ſanctified riches, or a cheerful poverty and liberty, and whatſoever elſe is a bleſſing, was purchaſed for us by Chriſt in his death and reſurrection, and in his interceſſion in Heaven: and this Sacrament being that to our particulars, which the great myſteries are in themſelves, and by deſigne to all the world, if we receive worthily we ſhall receive any of theſe bleſſings, according as God ſhall chooſe for us; and he will not onely chooſe with more wiſdom, but alſo with more affection then we can for our ſelves.

After all this, it is adviſed by the Guides of ſouls, wiſe men and pious, that all perſons ſhould communicate very often, even as often as they can without excuſes or delayes. Every thing that puts us from ſo holy an imployment when we are moved to it, being either a ſin or an imperfection; an infirmity or indevotion, and an unactiveneſs of ſpirit. All Chriſtian people muſt come: They indeed that are in the ſtate of ſin muſt not come ſo, but yet they muſt come. Firſt they muſt quit their ſtate of death, and then partake of the bread of life. They that are at enmity with their Neighbours muſt come, that is no excuſe for their not coming; onely they muſt not bring their enmity along with them, but leave it, and then come. They that have variety of ſecular imployments muſt come; onely they muſt leave their ſecular thoughts and affections behinde them, and then come and converſe with GOD. If any man bee well grown in grace, he muſt needs come, becauſe he is excellently

L'Eveſq; de Geneve introd: a la vie devote.

'disposed to so holy a feast: but he that is
'but in the infancy of piety had need to
'come that so he may grow in grace. The
'strong must come lest they become weak,
'and the weak that they may become strong.
'The sick must come to be cured; the health-
'ful to be preserved. They that have leisure
'must come because they have no excuse:
'They that have no leisure must come hither,
'that by so excellent religion they may sanc-
'tifie their business. The penitent sinners
must come, that they may be justified: and
they that are justified, that they may be justified
still. They that have fears and great reverence
to these mysteries, and think no preparation
to be sufficient must receive, that they may
learn how to receive the more worthily: and
they that have a lesse degree of reverence
'must come often to have it heightned: that
'as those Creatures that live amongst the
'snowes of the Mountains turn white with
'their food and conversation with such per-
'petual whitenesses: so our soules may be
transformed into the similitude and union
with Christ by our perpetual feeding on him
and conversation, not onely in his courts, but
in his very heart, and most secret affections
and incomparable purities.

Prayer

Prayers for all sorts of Men, and all necessities; relating to the several parts of the vertue of Religion.

A Prayer for the Graces of Faith, Hope, Charity.

O Lord God of infinite mercy, of infinite excellency, who hast sent thy holy Son, into the world to redeem us from an intolerable misery, and to teach us a holy religion, and to forgive us an infinite debt: give me thy holy Spirit, that my understanding and all my faculties may be so resigned to the discipline and doctrine of my Lord, that I may be prepared in minde and will to dye for the testimony of Jesus, and to suffer any affliction or calamity that shall offer to hinder my duty, or tempt me to shame or sin, or apostacy: & let my faith be the parent of a good life, a strong shield to repel the fiery darts of the Devil, and the Author of a holy hope, of modest desires, of confidence in God, and of a never failing charity to thee my God, and to all the world, that I may never have my portion with the unbelievers, or uncharitable, and desperate persons; but may be supported by the strengths of faith in all temptations, and may be refreshed with the comforts of a holy hope in all my sorrows, and may bear the burden of the Lord, and the infirmities of my neighbour by the support of

charity, that the yoke of Jesus may become easie to me, and my love may do all the miracles of grace, till from grace it swell to glory, from Earth to Heaven, from duty to reward, from the imperfections of a beginning, and little growing love it may arrive to the consummation of an eternal and never ceasing charity, through Jesus Christ the Son of thy love, the Anchor of our hope, and the Author and finisher of our faith, to whom with thee, O Lord God, Father of Heaven and Earth, and with thy holy Spirit be all glory, and love, and obedience, and dominion now and for ever. Amen.

Acts of love by way of prayer and ejaculation: to be used in private.

1. O God thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is, to see thy power and thy glory so as I have seen thee in the sanctuary: because thy loving kindness is better then life, my lips shall praise thee. *Psal.* 63.

2. I am ready not onely to be bound, but to die for the Name of the Lord Jesus, *Acts* 23.

3. How amiable are thy Tabernacles thou Lord of Hosts: my soul longeth, yea even fainteth for the courts of the Lord: My heart and my flesh crieth out for the living God: Blessed are they that dwell in thy house, they will still be praising thee, *Psal.* 84.

4. O blessed Jesu thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderful, the Counsellour, the mighty God, the everlasting Father, the Prince of peace,

of peace, of thy government and peace there shall be no end: thou art the brightness of thy Fathers glory, the expresse image of his person, the appointed Heir of all things. Thou upholdest all things by the word of thy power: Thou didst by thy self purge our sins: Thou art set on the right hand of the Majesty on high: Thou art made better then the Angels, thou hast by inheritance obtain'd a more excellent name then they. Thou, O dearest Jesus, art the Head of the Church, the beginning and the first born from the dead: in all things thou hast the preheminence, and it pleased the Father that in thee should all fulness dwell. Kingdoms are in love with thee: Kings lay their Crowns and Scepters at thy feet, and Queens are thy Handmaids, and wash the feet of thy Servants.

A Prayer to be said in any affliction, as death of Children, of Husband or Wife, in great poverty, in imprisonment, in a sad and disconsolate spirit, and in temptations to despair.

O eternal God, Father of Mercies, and God of all comfort, with much mercy look upon the sadnesses and sorrows of thy servant. My sins lye heavy upon me, and presse me sore, and there is no health in my bones by reason of thy displeasure and my sin. The waters are gone over me, and I stick fast in the deep mire, and my miseries are without comfort, because they are punishments of my sinne: and I am so evil and unworthy a person, that though I have great desires, yet I have no dispositions or worthiness towards receiving

comfort. My sins have caused my sorrow, and my sorrow does not cure my sins: and unless for thy own sake, and meely because thou art good, thou shalt pity me and relieve me, I am as much without remedy, as now I am without comfort. Lord pity me, Lord let thy grace refresh my Spirit. Let thy comforts support me, thy mercy pardon me, and never let my portion be amongst hopeless and accursed spirits; for thou art good and gracious; and I throw my self upon thy mercy. Let me never let my hold go, and do thou with me what seems good in thine own eyes: I cannot suffer more then I have deserved: and yet I can need no relief so great as thy mercy is: for thou art infinitely more merciful then I can be miserable: and thy mercy which is above all thy own works, must needs be far above all my sin and all my misery. Dearest Jesus, let me trust in thee for ever, and let me never be confounded. *Amen.*

Ejaculations and short meditations to be used in time of sickness and sorrow, or danger of Death.

Hear my prayer, O Lord, and let my crying come unto thee.* Hide not thy face from me in the time of my trouble, incline thine ear unto me when I call: O hear me and that right soon. * For my dayes are consumed like smoak, and my bones are burnt up as it were a firebrand. * My heart is smitten down and withered like grass; so that I forget to eat my bread: and that because of thine indignation and wrath: for thou hast taken me up and cast me down. * Thine arrows stick fa

fast in me and thy hand presseth me sore. There is no health in my flesh because of thy displeasure: neither is there any rest in my bones by reason of my sin. * My wickednesses are gone over my head, and are a sore burden too heavy for me to bear. * But I will confess my wickedness, & be sorry for my sin. * O Lord rebuke me not in thy indignation, neither chasten me in thy displeasure. * Lord be merciful unto me, heal my soul for I have sinned against thee.

2. Have mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences. * O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord for thy goodness. * Wash me thoroughly from my wickedness: and cleanse me from my sin. * Make me a clean heart, O God, & renew a right spirit within me. * Cast me not away from thy presence, from thy all-hallowing and life-giving presence: and take not thy holy Spirit, thy sanctifying, thy guiding, thy comforting, thy supporting, and confirming Spirit from me.

3. O God, thou art my God for ever and ever: thou shalt be my guide unto death. * Lord comfort me now that I lye sick upon my bed: make thou my bed in all my sickness. * O deliver my soul from the place of Hell: and do thou receive me. * My heart is disquieted within me, and the fear of death is fallen upon me. * Behold thou hast made my dayes as it were a span long, and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity. * When thou with rebukes doest chasten man for sin,

thou makeſt his beauty to conſume away like a Moth fretting a garment: every man therefore is but vanity. And now Lord what is my hope, truly my hope is even in thee. * Hear my prayer, O Lord, and with thine ears conſider my calling, hold not thy peace at my tears. * Take this plague away from me: I am conſumed by the meanes of thy heavy hand. * I am a ſtranger with thee & a ſojourner, as al my Fathers were.* O ſpare me a little that I may recover my ſtrength, before I go hence and be no more ſeen. * My ſoul cleaveth unto the duſt: O quicken me according to thy word. * And when the ſnares of death compaſs me round about: let not the pains of Hell take hold upon me.

An act of Faith concerning reſurrection and the day of judgment, to be ſaid by ſick perſons, or meditated.

I know that my Redeemer liveth, and that he ſhal ſtand at the latter day upon the earth: and though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, though my reins be conſumed within me, *Job* 19.

God ſhall come and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhal be ſtirred up round about him: he ſhall call the Heaven from above, and the earth that he may judge his people. * O bleſſed Jeſu, thou art my judge and thou art my Advocate: have mercy upon me in the hour of my death, and in the day of judgement.

See *John* 5.28. and 1 *Theſſ.* 4.15.

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Short prayers to be said by sick persons.

O Holy Jesus, thou art a merciful High Priest, and touched with the sense of our infirmities; thou knowest the sharpness of my sickness, and the weakness of my person. The clouds are gathered about me, and thou hast covered me with thy storm: My understanding hath not such apprehension of things as formerly: Lord let thy mercy support me, thy Spirit guide me, and leade me through the valley of this death safely; that I may passe it patiently, holily, with perfect resignation, and let me rejoyce in the Lord, in the hopes of pardon, in the expectation of glory, in the sence of thy mercies, in the refreshments of thy spirit, in a victory over all temptations. 1.

Thou hast promised to be with us in tribulation. Lord, my soul is troubled, and my body is weak, and my hope is in thee, and my enemies are busie and mighty, now make good thy holy promise. Now O holy Jesus, now let thy hand of grace be upon me: restrain my ghostly enemies, and give me all sorts of spiritual assistances: Lord remember thy servant in the day when thou bindest up thy Jewels. 2.

O take from me all tediousness of spirit, all impatience and unquietness: let me possesse my soul in patience, and resigne my soul and body into thy hands, as into the hands of a faithful Creator, and a blessed Redeemer. 3.

O holy Jesu, thou didst dye for us; by thy sad, pungent and intolerable pains which thou endurest for me, have pity on me, and ease 4.

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my pain, or increase my patience. Lay on me no more then thou shalt enable me to bear. I have deserved it all and more, and infinitely more. Lord I am weak and ignorant, timerous and inconstant, and I fear lest something should happen that may discompose the state of my soul, that may displease thee: Do what thou wilt with me, so thou doest but preserve me in thy fear and favour. Thou knowest that it is my great fear, but let thy Spirit secure, that nothing may be able to separate me from the love of God in Jesus Christ; and then smite me here, that thou mayest spare me for ever; and yet O Lord smite me friendly: for thou knowest my infirmities. Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth. * Come holy Spirit, help me in this conflict. Come Lord Jesus, come quickly.

Let the sick person often meditate upon these following promises and gracious words of God.

My help cometh of the Lord who preserveth them that are true of heart, *Psal.*7.11.

And all they that know thy Name will put their trust in thee: for thou Lord hast never failed them that seek thee, *Psal.*9.10.

O how plentiful is thy goodness which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men, *Psal.*31.

Behold the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy, to deliver their souls from death, *Psal.*33.

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The Lord is nigh unto them that are of a contrite heart: and will save such as are of an humble spirit, *Psal.* 34.17.

Thou Lord shall save both man and beast: how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings, *Psal.* 36.7.

They shall be satisfied with the plenteousnesse of thy house: and thou shalt give them to drink of thy pleasures as out of the rivers, *v.* 8.

For with thee is the well of life: and in thy light we shall see light, *v.* 9.

Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to passe, *Psal.* 37.5.

But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble, *v.* 40,

So that a man shall say, verily there is a reward for the righteous: doubtlesse there is a God that judgeth the earth, *Psal.* 58.10.

Blessed is the man whom thou chooseſt and receiveſt unto thee; he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple, *Psal.* 65.4.

They that sow in tears shall reap in joy, *Psal.* 126.6.

It is written, I will never leave thee nor forsake thee, *Heb.* 13.5.

The prayer of faith shall save the sick: and the Lord shall raise him up: and if he have committed sins they shall be forgiven, *Jam* 5.15.

Come and let us return unto the Lord: for he hath torn and he will heal us, he hath smit-

smitten, and he will binde us up, *Hos.* 6.1.

If we sin we have an Advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins, 1 *John* 2.2.

If we confesse our sins he is faithful & righteous to forgive us our sins, and to cleanse us from all unrighteousnesse, 1 *John* 1.9. He that forgives shall be forgiven, *Luke* 6.37.

And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us, 1 *John* 5.14. And ye know that he was manifested to take away our sins, 1 *John* 3.5.

If Ye being evil know to give good things to your children, how much more shall your Father which is in Heaven give good things to them that ask him? *Matth.* 7. 11.

This is a faithful saying and worthy of all acception, that Jesus Christ came into the World to save sinners.* He that hath given us his Son, how should not he with him give us all things else.

Acts of hope to be used by sick persons after a pious life.

1. I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord, *Rom* 8.38.

2. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous Judge

Judge shal give me at that day, and not to me onely, but unto all them also that love his appearing, 2 *Tim.* 4. 7.

Blessed be the God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comforts, who comforts us in all our tribulation, 2 *Cor.* 1. 3. 3.

A prayer to be said in behalf of a sick or dying person

O Lord God, there is no number of thy dayes, not of thy mercies; and the sins and sorrows of thy servant also are multiplyed. Lord look upon him with much mercy and pity, forgive him all his sinnes, comfort his sorrowes, ease his pain, satisfie his doubts, relieve his fears, instruct his ignorances, strengthen his understanding, take from him all disorders of spirit, weakness and abuse of fancy: Restraine the malice and power of the spirits of darkness; and suffer him to be injured neither by his ghostly enemies, nor his own infirmities, and let a holy and a just peace, the peace of God be within his conscience.

Lord preserve his senses till the last of his time, strengthen his faith, confirm his hope, and give him a never ceasing charity to thee our God, and to all the world: stir up in him a great and proportionable contrition for all the evils he hath done, and give him a just measure of patience for all he suffers: give him prudence, memory and consideration; rightly to state the accounts of his soul, and do thou reminde him of all his duty, that when it shall please thee that 2.

his

his soul goes out from the prison of his body, it may be received by Angels, and preserved from the surprize of evil spirits, and from the horrors and amazements of new and stranger Regions; and be laid up in the bosom of our Lord, till at the day of thy second coming it shall be reunited to the body, which is now to be laid down in weakness and dishonour, but we humbly beg, may then be raised up with glory and power for ever to live and to behold the face of God in the glories of the Lord Jesus, who is our hope, our resurrection, and our life, the light of our eyes and the joy of our souls, our blessed and ever glorious Redeemer. Amen.

Hither the sick person may draw in, and use the acts of several vertues respersed in the several parts of this book, the several Letanies, viz. of repentance, of the passion, and the single prayers, according to his present needs.

A prayer to be said in a storm at Sea.

O my God, thou didst create the earth and the Sea for thy glory and the use of man, and doest daily shew wonders in the deep: look upon the danger and fear of thy servant: my sins have taken hold upon me, and without the supporting arm of thy mercy I cannot look up; but my trust is in thee. Do thou, O Lord rebuke the Sea, and make it calm; for to thee the windes & the Sea obey: let not the waters swallow me up, but let thy Spirit, the Spirit of gentleness and mercy move upon the waters: Be thou reconcil'd

concil'd unto thy servants and then the face of the waters will be smooth. I fear that my sinnes make me like *Jonas* the cause of the tempest. Cast out all my sins, and throw not thy servants away from thy presence, and from the land of the living into the depths where all things are forgotten: But if it be thy will that we should go down into the waters, Lord receive my soul into thy holy hands, and preserve it in mercy and safety till the day of restitution of all things: and be pleased to unite my death to the death of thy Son, and to accept of it so united as a punishment for all my sinnes, that thou mayest forget all thine anger and blot my sins out of thy book, and write my soul there for Jesus Christ his sake, our deareſt Lord and most mighty Redeemer. Amen.

Then make an act of resignation, thus,

To God pertain the issues of life and death: It is the Lord, let him do what seemeth good in his own eyes. Thy will be done in earth as it is in Heaven.

Recite Psalm 107. and 130.

A form of a vow to be made in this or the like danger.

If the Lord will be gracious and hear the prayer of his servant, and bring me safe to shore, then I will praise him secretly and publickly, and pay unto the uses of charity [or Religion] [then name the sum you designe for holy uses] O my God my goods are nothing unto thee: I will also be thy servant

all

all the dayes of my life, and remember this mercy and my preſent purpoſes, and live more to Gods glory, and with a ſtricter duty: And do thou pleaſe to accept this vow as an inſtance of my importunity, and the greatneſs of my needs, and be thou graciouſly moved to pity and deliver me. *Amen.*

This form alſo may be uſed in praying for a bleſſing on an enterprize, and may be inſtanced in actions of devotion as well as of charity.

A prayer before a journey.

O Almighty God who filleſt all things with thy preſence, and art a God afar off as well as neer at hand: thou didſt ſend thy Angel to bleſſe *Jacob* in his journey, and didſt leade the children of *Iſrael* through the Red Sea, making it a wall on the right hand and on the left: be pleaſed to let thy Angel go out before me and guide me in my journey; preſerving me from dangers of robbers, from violence of enemies, and ſudden and ſad accidents, from falls and errours: and proſper my journey to thy glory, and to all my innocent purpoſes: and preſerve me from all ſin, that I may return in peace and holineſſe, with thy favour and thy bleſſing, and may ſerve thee in thankfulneſſe and obedience all the dayes of my pilgrimage, and at laſt bring me to thy countrey, to the cœleſtial Jeruſalem, there to dwell in thy houſe and to ſing praiſes to thee for ever. *Amen.*

d Sect. 4.] A *prayer to be said before hearing or reading the word of God.*

O Holy and Eternal Jesus who hast begotten
s by thy word, renewed us by thy Spirit, fed
s by thy Sacraments, and by thy dayly mini-
ery of thy word: still go on to build us up
o life eternal. Let thy most holy Spirit be
resent with me and rest upon me in the
ading [or hearing thy sacred word; that I
ay do it humbly, reverently, without preju-
ice, with a minde ready and desirous to learn
d to obey; that I may be readily furnished
d instructed to every good work, and may
actise al thy holy laws and commandments,
the glory of thy holy name, O holy and e-
nal Jesus. *Amen.*

d Sect. 5, 9, 10.] A *form of confession of sins, and repentance to be used upon fasting dayes, or dayes of humiliation; especially in Lent, and before the Holy Sacrament.*

ave mercy upon me, O God, after thy great
odnesse, according to the multitude of thy
rcies do away mine offences. For I will
nfesse my wickednes and be sorry for my
. * O my Deareſt Lord, I am not worthy to
accounted amongst the meaneſt of thy ser-
nts: not worthy to be sustained by the least
gments of thy mercy, but to be shut out of
y presence for ever with dogs and unbelie-
rs. *But for thy names sake, O Lord be merciful*
o my sin, for it is great.
am the vileſt of sinners, and the worſt of
n: proud and vain glorious, impatient
of

of scorn or of just repoof: not enduring to be slighted, and yet extreamly deserving it: I have been cosened by the colours of humility,& when I have truly called my self vitious, could not endure any man else should say so or think so. I have been disobedient to my Superiours, churlish and ungentle in my behaviour, unchristian and unmanly. *But for thy names sake &c.*

O Just and Dear God, how can I expect pity or pardon who am so angry and peevish with and without cause, envious at good, rejoycing in the evil of my neighbours, negligent of my charge, idle and useless, timerous and base, jealous and impudent, ambitious and hard hearted, sofr, unmortified and effeminate in my life, indevout in my prayers without fancy or affection, without attendance to them or perseverance in them; but passionate and curious in pleasing my appetite of meat and drink and pleasures, making matter both for sin and sickness; and I have reaped the cursed fruits of such improvidence entertaining undecent and impure thoughts and I have brought them forth in undecent and impure actions, and the spirit of uncleanness hath entred in, and unhallowed the temple which thou didst consecrate for the habitation of thy Spirit of love and holiness. *But for thy names sake, O Lord, be merciful unto my sin, for it is great.*

Thou hast given me a whole life to serve thee in, and to advance my hopes of heaven: this precious time I have thrown away upon my sins and vanities, being improvident of my time and of my talent, and of thy grace and

my own advantages; reſiſting thy Spirit, and quenching him. I have been a great lover of my ſelf, & yet uſed many wayes to deſtroy my ſelf: I have purſued my temporal ends with greedineſs & indirect means: I am revengeful and unthankful, forgetting benefits, but not ſo ſoon forgetting injuries: curious and murmuring: a great breaker of promiſes: I have not loved my neighbours good, nor advanced it in all things where I could: I have bin unlike thee in al things, I am unmerciful & unjuſt; a ſottiſh admirer of things below, and careleſs of heaven and the wayes that lead thither,

But for thy names ſake, O Lord, be merciful unto my ſin, for it is great.

All my ſenſes have been windows to let ſin in, and death by ſin; Mine eyes have been adulterous and covetous; mine ears open to ſlander and detraction: my tongue and palate looſe and wanton, intemperate, and of foul language, talkative & lying, raſh, malicious, falſe and flattering, irreligious and irreverent, detracting and cenſorious: My hands have been injurious and unclean: my paſſions violent and rebellious: my deſires impatient and unreaſonable: all my members and all my faculties have been ſervants of ſin: and my very beſt actions have more matter of pitty, then of confidence; being imperfect in my beſt and intolerable in moſt. *But for thy names ſake, O Lord &c.*

Unto this and a far bigger heape of ſin, I have added alſo the faults of others to my own ſcore, by neglecting to hinder them to ſin in all that I could and ought: but alſo have enconraged them in ſin, have taken

taken off their fears and hardened their con
sciences and tempted them directly, and pre
vailed in it to my own ruine and theirs, unle
thy glorious and unspeakable mercy hav
prevented so intolerable a calamity.

Lord I have abused thy mercy, despise
thy judgements, turned thy grace into wan
tonnesse; I have been unthankful for thy in
nite loving kindnesse: I have sinned and re
pented, and then sinned again, and resolve
against it, and presently broke it; and then
tyed my self up with vows, and then wa
tempted, and then I yielded by little an
little till *I* was willingly lost again, and m
vows fell off like cords of vanity.

*Miserable man that I am who shall deliver m
from this body of sin?*

And yet O Lord, *I* have another heap of sin
to be unloaded. My secret sins, O Lord, ar
innumerable; sins I noted not, sins that
willingly neglected, sins that I acted upo
willful ignorance and voluntary misper
suasion; sins that I have forgot; and sin
which a diligent and a watchful spirit migh
have prevented, but I would not. Lord
am confounded with the multitude of them
and the horrour of their remembranc
though I consider them nakedly in their di
rect appearances, without the deformity
their unhandsome and aggravating circum
stances: but so dressed they are a sight too u
ly: an instance of amazement, infinite in de
grees, and insufferable in their load.

And yet thou hast spared me all this whil
& hast not thrown me into Hell, where I ha
deserved to have been long since, and ev
now to have been shut up to an eternity
torment

orments with insupportable amazement, earing the revelation of thy day.

Miserable man that I am, who shall deliver me rom this body of sin?

Thou shalt answer for me, O Lord my God; hou that Prayest for me shalt be my Judge.

The Prayer.

Thou hast prepared for me a more healthull sorrow. O deny not thy servant when he egs sorrow of thee: Give me a deep contrion for my sins, a hearty detestation and athing of them, hating them worse then eath with torments. Give me grace intire, presently, and for ever to forsake them; walk with care and prudence, with fear and atchfulness all my dayes; to do all my duty ith diligence and charity, with zeal and a ever fainting spirit: to redeem the time, to ait upon thy mercies, to make use of all the struments of grace, to work out my salation with fear and trembling, that thou ayest have the glory of pardoning all my s, and I may reap the fruit of all thy merets, and all thy graces, of thy patience and ng-suffering, even to live a holy life here, d to reign with thee for ever, through Jesus rist our Lord. Amen.

Ad Sect. 6.] *Special devotions to be used upon the* Lords *day, and the great Festivals Of Christians.*

In the Morning recite the following form of Thanksgiving: upon the special Festivals adding the commemoration of the special bles-

blessing according to the following prayers: adding such prayers as you shall choose out of the foregoing Devotions.

2. Besides the ordinary and publick duties of the day, if you retire into your closet to read and meditate; after you have performed that duty, say the song of S. *Ambrose* commonly called the [*Te Deum*] or [We praise thee, &c.] Then adde the prayers for particular graces which are at the end of the former chapters, such and as many of them as shall fit your present needs and affections: ending with the Lords prayer. This form of devotion, may for variety be indifferently used at other times.

"A form of thanksgiving with a recital of "publick and private blessings: To be "used upon Easter-day, Whit-sunday, "Ascension-day, and all Sundayes of the "year: but the middle part of it may be "reserved for the more solemn Festivals; and the other used upon the ordinary; as every mans affections and "leisure shall determine.

[I.] *Ex Liturgiâ S. Basilii magnâ ex parte.*

O Eternal Essence, Lord God, Father almighty, Maker of all things in Heaven and Earth, it is a good thing to give thanks to thee, O Lord, and to pay to thee all reverence, worship and devotion from a clean and prepared heart; and with an humble spirit to present a living and reasonable sacrifice

thy holiness and Majesty: for thou hast given unto us the knowledge of thy truth: and who is able to declare thy greatness, & to recount all thy marvellous works which thou hast done in all the generations of the world.

O great Lord and Governour of all things, Lord and Creator of all things visible and invisible, who sittest upon the throne of thy glory, and beholdest the secrets of the lowest abysse and darkness, thou art without beginning, unc rcumscribed, incomprehensible, unalterable, and seated for ever unmovable in thy own essential happiness and tranquility: Thou art the Father of our Lord Jesus Christ: who is,

Our Dearest and most gracious Saviour, our hope, the wisdom of the Father, the image of thy goodness, the Word eternal and the brightness of thy person, the power of God from eternal ages, the true light that lighteth every Man that cometh into the World, the Redemption of Man, and the Sanctification of our spirits.

By whom the holy Ghost descended upon the Church; the holy Spirit of truth, the seal of adoption, the earnest of the inheritance of the Saints, the first fruits of everlasting felicity, the life-giving power, the fountain of sanctification, the comfort of the Church, the ease of the afflicted, the support of the weak, the wealth of the poor, the teacher of the doubtful, scrupulous and ignorant, the anchor of the fearful, the infinite reward of all faithful souls, by whom all reasonable and understanding creatures serve thee, and send up a never-ceasing, and a never-rejected sacrifice of prayer, and praises, and adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubins with many eyes, and the Seraphins covered with wings from the terror and amazement of thy brightest glory. These and all the powers of Heaven do perpetually sing praises and never-ceasing Hymns, and eternal Anthems to the glory of the eternal God, the Almighty Father of Men and Angels.

Holy is our God: Holy is the Almighty: Holy is the Immortal: Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majesty of thy glory. Amen. * With these holy and blessed Spirits I also thy servant, O thou great lover of souls, though I be unworthy to offer praise to such a Majesty, yet out of my bounden duty humbly offer up my heart and voice to joyn in this blessed quire, and confess the glories of the Lord. * For thou art holy, and of thy greatness there is no end; and in thy justice and goodness thou hast measured out to us all thy works.

3. Thou madest man out of the earth and didst form him after thine own image: thou didst place him in a garden of pleasure, and gavest him laws of righteousness to be to him a seed of immortality.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he hath done for the children of men.

For when man sinned and listned to the whispers of a tempting spirit, and refused to hear the voice of God, thou didst throw him out

out from Paradise, and sentest him to till the Earth; but yet leftest not his condition without remedy, but didst provide for him the salvation of a new birth, and by the blood of thy Son didst redeem and pay the price to thine own justice for thine own creature, lest the work of thine own hands should perish.

O that men would therefore praise the Lord, &c.

For thou, O Lord, in every age didst send testimonies from Heaven, blessings and Prophets, and fruitful seasons, and Preachers of righteousness, and miracles of power, and mercy: thou spakest by thy Prophets and saidst, *I will help by one that is mighty*: and in the fulness of time spakest to us by thy Son, by whom thou didst make both the Worlds: who by the word of his power, sustains all all things in Heaven and Earth: who thought it no robbery to be equal to the Father: who being before all time was pleased to be born in time, to converse with men, to be incarnate of a holy Virgin: he emptied himself of all his glories, took on him the form of a servant, in all things being made like unto us, in a soul of passions and discourse, in a body of humility and sorrow, but in all things innocent, and in all things afflicted: and suffered death for us, that we by him might live and be partakers of his nature and his glories, of his body and of his Spirit, of the blessings of earth, and of immortal felicities in Heaven.

O that men would therefore praise the Lord, &c.

For thou, O holy and immortal God, O sweetest Saviour Jesus, wert made under the Law to condemn sin in the flesh: thou who knewest no sin, wert made sin for us: thou gavest to us righteous Commandments, and madest known to us all thy Fathers will: thou didst redeem us from our vain conversation, and from the vanity of Idols, false principles, and fooliſh confidences, and broughtest us to the knowledge of the true and onely God and our Father, and hast made us to thy self a peculiar people, of thy own purchase, a royal Priesthood, a holy Nation: Thou hast washed our souls in the Laver of Regeneration, the Sacrament of Baptism: Thou hast reconciled us by thy death, justified us by thy resurrection, sanctified us by thy Spirit [sending him upon thy Church in visible forms, and giving him in powers, and miracles, and mighty signes, and continuing this incomparable favour in gifts and sanctifying graces, and promising that he shall abide with us for ever] thou hast fed us with thine own broken body, and given drink to our souls out of thine own heart: and hast ascended up on high, and hast overcome all the powers of Death and Hell, and redeemed us from the miseries of a sad eternity: and sittest at the right hand of GOD, making intercession for us with a never-ceasing charity.

O that men would therefore praise the Lord, &c.

The grave could not hold thee long, O holy and eternal Jesus, thy body could not see corruption, neither could thy soul be left in Hell; thou wert free among the dead, and thou brakest the iron gates of Death, and the bars and chains of the lower prisons: Thou broughtest comfort to the souls of the Patriarchs who waited for thy coming, who longed for the redemption of Man, and the revelation of thy day. *Abraham*, *Isaac* and *Jacob* saw thy day, and rejoyced: and when thou didst arise from thy bed of darkness, & leftest the grave-clothes behinde thee, and putst on a robe of glory (over which for forty dayes thou didst wear a vail) & then entredst into a cloud, and then into glory, then the powers of Hel were confounded, then Death lost its power and was swallowed up into victory; and though Death is not quite destroyed, yet it is made harmless and without a sting, and the condition of Humane Nature is made an entrance to eternal glory; and art become the Prince of life, the first fruits of the resurrection, the first-born from the dead, having made the way plain before our faces, that we may also rise again in the Resurrection of the last day, when thou shalt come again unto us to render to every Man according to his works.

O that men would therefore praise the Lord, &c.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

O all ye angels of the Lord, praise ye the Lord: praise him and magnifie him for ever.

O ye spirits and souls of the Righteous, praise ye the Lord: praise him and magnifie him for ever.

And now, O Lord God, what shall I render to thy Divine Majesty for all the benefits thou hast done unto thy servant in my personal capacity.

Thou art my Creator and my Father, my Protector & my Guardian, thou hast brought me from my mothers womb, thou hast told all my joynts, and in thy book were all my members written: Thou hast given me a comely body, Christian and careful parents, holy education; Thou hast been my guide and my teacher all my dayes: Thou hast given me ready faculties, an unlooſed tongue, a cheerful ſpirit, ſtrait limbs, a good reputation, and liberty of perſon, a quiet life, and a tender conſcience [a loving Wife or Husband, and hopeful children] thou wert my hope from my youth, through thee have I been holden up ever ſince I was born: Thou haſt clothed me and fed me, given me friends and bleſſed them; given me many dayes of comfort and health, free from thoſe ſad infirmities, with which many of thy Saints and deareſt ſervants are afflicted: Thou haſt ſent thy Angel to ſnatch me from the violence of fire and water, to prevent precipices, fracture of bones; to reſcue me from Thunder and Lightning, plague and peſtilential diſeaſes, murder and robbery, violence of chance and enemies, and all the ſpirits of darkneſs: and in the dayes of ſorrow thou haſt refreſhed me: in the deſtitution of proviſions thou haſt taken care of me, and thou haſt ſaid unto me, *I will never leave thee nor forſake thee.*

I will give thanks unto the Lord with my whole heart, ſecretly among the faithful, and in the congregation.

Thou

Thou O my dearest Lord and Father hast taken care of my soul, hast pitied my miseries, sustained my infirmities, relieved and instructed my ignorances; and though I have broken thy righteous Laws and Commandments, run passionately after vanities, and was in love with Death, and was dead in sin, and was exposed to thousands of temptations, and fell foully, and continued in it, and loved to have it so, and hated to be reformed; yet thou didst call me with the checks of conscience, with daily Sermons and precepts of holiness, with fear and shame, with benefits and the admonitions of thy most holy Spirit, by the counsel of my friends, by the example of good persons, with holy books and thousands of excellent arts, and wouldest not suffer me to perish in my folly, but didst force me to attend to thy gracious calling, and hast put me into a state of repentance, and possibilities of pardon, being infinitely desirous I should live, and recover, and make use of thy grace, and partake of thy glories.

I will give thanks unto the Lord with 'my whole heart, secretly among the 'faithful, & in the congregation. For 'salvation belongeth unto the Lord, & 'thy blessing is upon thy servant. But 'as for me, I will come into thy house in 'the multitude of thy mercies, and in thy 'fear will I worship toward thy holy 'temple. * For of thee, and in thee, and 'through thee, and for thee are all 'things. Blessed be the name of God 'from generation to generation. Amen.*

A ſhort Form of Thankſgiving to be ſaid upon any ſpecial deliverance, as from Childe-birth, from Sickneſſe, from battel, or imminent danger at Sea, or Land, &c.

O Moſt merciful and gracious God, thou Fountain of all mercy and bleſſing, thou haſt opened the hand of thy mercy to fill me with bleſſings, and the ſweet effects of thy loving kindneſs: thou feedeſt us like a Shepherd, thou governeſt us as a King, thou beareſt us in thine arms like a Nurſe, thou doeſt cover us under the ſhadow of thy wings, and ſhelter us like a Hen; thou (O deareſt Lord) wakeſt for us as a Watchman, thou provideſt for us like a Husband, thou loveſt us as a Friend; and thinkeſt on us perpetually, as a careful Mother on her helpleſſe Babe, and art exceeding merciful to all that fear thee: and now, O Lord, thou haſt added this great bleſſing of deliverance from my late danger, (*here name the bleſſing*) it was thy hand and the help of thy mercy that relieved me, the waters of affliction had drowned me, and the ſtream had gone over my ſoul, if the Spirit of the Lord had not moved upon theſe waters: Thou, O Lord, didſt revoke thy angry ſentence which I had deſerved, and which was gone out againſt me: Unto thee, O Lord, I aſcribe the praiſe and honour of my redemption: I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity: As thou haſt

haſt ſpread thy hand upon me for a covering, ſo alſo enlarge my heart with thankfulneſs, and fill my mouth with praiſes, that my duty and returns to thee may be great as my needs of mercy are; and let thy gracious favours, and loving kindneſs endure for ever and ever upon thy ſervant: and grant that what thou haſt ſown in mercy may ſpring up in duty: and let thy grace ſo ſtrengthen my purpoſes that I may ſin no more, leſt thy threatning return upon me in anger, and thy anger break me into pieces: but let me walk in the light of thy favour, & in the paths of thy Commandments; that I living here to the glory of thy Name, may at laſt enter into the glory of my Lord, to ſpend a whole eternity in giving praiſe to thy exalted and ever glorious Name. Amen.

'We praiſe thee O God: we knowledge 'thee to be the Lord, * All the earth doth 'worſhip thee the Father everlaſting. * To 'thee all Angels cry aloud, the Heavens and 'all the powers therein. * To thee Cherubim 'and Seraphim continually do cry. * Holy, 'Holy, Holy, Lord God of Sabaoth. * Heaven 'and Earth are full of the Majeſty of thy glo-'ry. * The glorious company of the Apoſtles 'praiſe thee. * The goodly fellowſhip of the 'Prophets praiſe thee. * The noble army of 'Martyrs praiſe thee. * The holy Church 'throughout all the world doth knowledge 'thee. * The Father of an infinite Majeſty. '* Thy honourable, true & only Son. * Alſo 'the holy Ghoſt the Comforter. * Thou art 'the King of glory O Chriſt. * Thou art the 'everlaſting Son of the Father. * When thou 'tookeſt upon thee to deliver Man, thou

'didſt not abhor the Virgins womb. * When
'thou hadſt overcome the ſharpneſs of death,
'thou didſt open the Kingdom of Heaven to
'all Believers.* Thou ſitteſt at the right hand
'of God in the glory of the Father. * We
'believe that thou ſhalt come to bee our
'Judge. * We therefore pray thee help thy
'ſervants whom thou haſt redeemed with thy
'precious blood. * Make them to be num-
'bred with thy Saints in glory everlaſting.* O
'Lord ſave thy people, and bleſs thine heri-
'tage. * Govern them and lift them up for
'ever. * Day by day we magnifie thee. * And
'we worſhip thy Name ever world without
'end. * Vouchſafe (O Lord) to keep us this
'day without ſin. * O Lord have mercy upon
'us, have mercy upon us. * O Lord let thy
'mercy lighten upon us as our truſt is in thee.
'* O Lord in thee have I truſted, let me ne-
'ver be confounded. Amen.

A prayer of thanksgiving after the receiving ſome great bleſsing, as the birth of an Heir, the ſucceſſe of an honeſt deſigne, a victory, a good harveſt, &c.

O Lord God, Father of mercies, the Fountain of comfort and bleſſing, of life and peace, of plenty and pardon, who filleſt Heaven with thy glory, and Earth with thy goodneſs; I give thee the moſt earneſt, moſt humble, and moſt enlarged returnes of my glad and thankful heart, for thou haſt refreſhed me with thy comforts, and enlarged me with thy bleſſing, thou haſt made my fleſh & my bones to rejoyce: for beſides the bleſſings of al mankinde, the bleſſings of nature, & the bleſſings of grace, the ſupport of every minute, and

the comforts of every day, thou hast opened thy bosom, and at this time hast powred out an excellent expression of thy loving kindness [here name the blessing]. What am I O Lord, and what is my Fathers house, what is the life, and what are the capacities of thy servant that thou shouldest do this unto me, * that the great God of men and Angels should make a special decree in Heaven for me, and send out an Angel of blessing, and instead of condemning and ruining me as I miserably have deserved, to distinguish me from many my equals and my betters, by this and many other special acts of grace and favour.

Praised be the Lord daily, even the Lord that helpeth us and powreth his benefits upon us. He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death. Thou hast brought me to great honour, and comforted me on every side.

Thou Lord hast made me glad through thy works, I will rejoyce in giving praise for the operation of thy hands.

O give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

As for me, I will give great thanks unto the Lord: and praise him among the multitude.

Blessed be the Lord God, even the Lord God of Israel: which onely doth wondrous and gracious things.

And blessed be the name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen. Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer to be said on the Feast of Christmas, or the birth of our blessed Saviour Jesus; the same also may be said upon the Feast of the Annunciation, and Purification of the B. Virgin Mary.

O Holy and Almighty God, Father of mercies, Father of our Lord Jesus Christ, the Son of thy love & Eternal mercies, I adore & praise, and glorifie thy infinite & unspeakable love, and wisdom, who hast sent thy Son from the bosom of felicities to take upon him our nature and our misery, and our guilt, and hast made the Son of God to become the Son of Man, that we might become the Sons of God, and partakers of the divine nature: since thou hast so exalted humane nature, be pleased also to sanctifie my person, that by a conformity to the humility and laws, and sufferings of my dearest Saviour, I may be united to his spirit, and be made all one with the most Holy Jesus. Amen.

2. O Holy and Eternal Jesus, who didst pity mankinde lying in his blood, and sin and misery, and didst choose our sadnesses and sorrows that thou mightest make us to partake of thy felicities: let thine eyes pity me, thy hands support me, thy holy feet tread down al the difficulties in my way to Heaven, let me dwell in thy heart, be instructed with thy wisdom, moved by thy affections, choose with thy will, and be clothed with thy righteousnes, that in the day of judgement I may be found having on thy garments, sealed with thy impression; and that bearing upon every faculty and member the character of my elder brother, I may not be cast out with strangers and unbelievers. Amen.

O Holy and ever blessed spirit, who didst overshadow the holy Virgin-Mother of our Lord, and causedst her to conceive by a miraculous and mysterious manner: be pleased to overshadow my soul, and enlighten my spirit, that I may conceive the holy Jesus in my heart, & may bear him in my minde, and may grow up to the fulnesse of the stature of Christ, to be a perfect man in Christ Jesus. *Amen.*

*To God the Father of our Lord Jesus Christ. * To the eternal Son that was incarnate and born of a virgin. * To the spirit of the Father and the Son be all honour and glory, worship and adoration, now and for ever. Amen.*

The same Form of prayer may be used upon our own Birth-day, or day of our Baptisme: adding the following prayer.

A *Prayer to be said upon our birth day, or day of Baptisme.*

O Blessed and Eternal God, I give thee praise and glory for thy great mercy to me in causing me to be born of Christian parents, and didst not allot to me a portion with Misbelievers and Heathen that have not known thee; thou didst not suffer me to be strangled at the gate of the womb, but thy hand sustained and brought me to the light of the world, and the illumination of baptisme, with thy grace preventing my election, & by an artificial necessity, and holy prevention engaging me to the profession & practices of Christianity: Lord since that I have broken the promises made in my behalf, and which I confirmed by my after act; I went back from them by

by an evil life; and yet thou hast still continued to me life and time of repentance; and didst not cut me off in the beginning of my dayes, and the progresse of my sins: O Dearest God, pardon the errours and ignorances, the vices and vanities of my youth, and the faults of my more forward years, & let me never more stain the whitenesse of my baptismal robe: & now that by thy grace, I still persist in the purposes of obedience, and do give up my name to Christ, and glory to be a Disciple of thy institution, and a servant of Jesus, let me never fail of thy grace; let no root of bitternesse spring up and disorder my purposes, and defile my spirit. O let my years be so many degrees of neerer approach to thee; and forsake me not O God, in my old age, when I am gray-headed; and when my strength faileth me be, thou my strength and my guide unto death, that I may reckon my yeers and apply my heart unto wisdom, and at last after the spending a holy and a blessed life, I may be brought unto a glorious eternity, through Jesus Christ our Lord. Amen.

Then adde the form of thanksgiving formerly described. A prayer to be said upon the dayes of the memory of Apostles, Martyrs, &c.

O Eternal God to whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected after they be delivered from the burden of the flesh be in peace and rest from their labours, and their works follow them, and their memory is blessed: I blesse and magnifie thy holy and ever glorious name, for the great

great grace and blessing manifested to thy Apostles and Martyrs, and other holy persons who have glorified thy name in the dayes of their flesh, and have served the interest of religion, and of thy service, and this day we have thy servant [*name the Apostle or Martyr, &c.*] in remembrance, whom thou hast lead thorow the troubles and temptations of this World, and now hast lodged in the bosome of a certain hope and great beatitude untill the day of restitution of all things. Blessed be the mercy and eternal goodnesse of God; and the memory of all thy Saints is blessed: Teach me to practise their doctrine, to imitate their lives following their example, and being united as a part of the same mystical body, by the band of the same faith, and a holy hope, and a never ceasing charity: and may it please thee of thy gracious goodnesse shortly to accomplish the number of thine elect, and to hasten thy Kingdom, that we with thy servant [*] and all others departed in the true faith and fear of thy holy Name, may have our perfect consummation and blisse in body and soul in thy eternal and everlasting kingdom. Amen.

A form of a prayer recording all the parts and mysteries of Christs passion; being a short history of it: to be used especially in the week of the passion; and before the receiving the blessed Sacrament.

All praise, honour, and glory be to the holy and eternal Jesus. *I* adore thee O blessed Redeemer, eternal God, the light of the Gentiles and the glory of Israel; for thou hast done & suffered for me more then I could wish, more then I could think of, even all that a lost and a miserable perished sinner could possibly need.

Thou wert afflicted with thirst and hunger, with heat and cold, with labours and sorrows, with hard journeys and restlesse nights; and when thou wert contriving all the mysterious and admirable wayes of paying our scores, thou didst suffer thy self to be designed to slaughter by those for whom in love thou wert ready to dye.

What is man that thou art mindful of him, and the Son of man that thou thus visiteſt him?

Blessed be thy Name, O holy Jesus; for thou wentest about doing good, working miracles of mercy, healing the sick, comforting the distressed, instructing the ignorant, raising the dead, inlightening the blinde, strengthning the lame, straitning the crooked.

ed, relieving the poor, preaching the Gospel, and reconc.ling sinners by the mightinesse of thy power, by the wisdom of thy Spirit, by the Word of God, and the merits of thy passion, thy healthful and bitter passion.

Lord what is man that thou art mindful of him &c.

Blessed be thy Name O holy Jesus, who wert content to be conspired against by the Jews, to be sold by thy servant for a vile price, and to wash the feet of him that took money for thy life, and to give to him and to al thy Apostles thy most holy Body and Blood, to become a sacrifice for their sins, even for their betraying and denying thee; and for all my sins, even for my crucifying thee afresh, and for such sins which *I* am ashamed to think, but that the greatnes of my sins magnifie the infiniteness of thy mercies who did so great things for so vile a person.

Lord what is man &c.

Blessed by thy Name O holy Jesus, who being to depart the World didst comfort thy Apostles, powring out into their ears and hearts treasures of admirable discourses; who didst recommend them to thy Father with a mighty charity, and then didst enter into the Garden set with nothing but bryers and sorrowes, where thou didst suffer a most unspeakable agony, untill the sweat strain'd through thy pure skin like drops of blood; and there didst sigh and groan; and fal flat upon the earth, and pray and submit to the inclerable burden of thy Fathers wrath which had deserved, and thou sufferedst.

Lord

Lord what is man, &c.

Blessed be thy Name O holy Jesus, who hast sanctified to us all our natural infirmities and passions, by vouchsafing to be in fear and trembling, and sore amazement, by being bound and imprisoned, by being harrassed & drag'd with cords of violence and rude hands; by being drench'd in the brook in the way, by being sought after like a thief, and us'd like a sinner, who wert the most holy and the most innocent, cleaner then an Angel, and brighter then the morning Star.

Lord what is man, &c.

Blessed be thy Name O holy Jesus, and blessed be that loving kindnesse and pitie, by which thou didst neglect thy own sorrows, & go to comfort the sadnesse of thy Disciples, quickning their dulnesse, encouraging their duty, arming their weaknesse with excellent precepts against the day of trial. Blessed be that humility and sorrow of thine, who being Lord of the Angels, yet wouldest need, and receive comfort from thy servant the Angel, who didst offer thy self to thy persecutors, and madest them able to seiz thee, and didst receive the Traytors kisse, and sufferedst a vail to be thrown over thy holy face, that thy enemies might not presently be confounded by so bright a lustre; and wouldest do a miracle to cure a wound of one of thy spiteful enemies; and didst reprove a zealous servant in behalf of a malicious adversary; and then didst go like a Lamb to the slaughter without noise or violence, or resistance, when thou couldest have commanded millions of Angels for thy guard and rescue.

Lo

Lord what is man, &c.

Blessed be thy Name O Holy Jesus, and blessed be that holy sorrow thou didst suffer when thy Disciples fled, and thou wert left alone in the hands of cruel men, who like evening Wolves thirsted for a draught of thy best blood: and thou wert led to the house of *Annas*, and there asked insnaring questions, and smitten on the face by him whose ear thou hadst but lately healed: and from thence wert dragged to the house of *Cajphas*, and there all night didst endure spittings, affronts, scorn, contumelies, blows and intolerable insolencies, and all this for man who was thy enemy and the cause of all thy sorrows.

Lord what is man. &c.

Blessed be thy Name O holy Jesus, and blessed be thy mercy, who when thy servant *Peter* denied thee and forsook thee, and forswore thee, didst look back upon him, and by that gracious and chiding look didst call him back to himself and thee: who wert accused before the High Priest, and rail'd upon, and examined to evil purposes, and with ensignes of blood: who wert declar'd guilty of death for speaking a most necessary and most profitable truth: who wert sent to *Pilate* and found innocent, and sent to *Herod* and still found innocent, and wert arayed in white both to declare thy innocence and yet to deride thy person, and wert sent back to *Pilate* and examined again

again, and yet nothing but innocence found in thee, and malice round about thee to devour thy life, which yet thou wart more desirous to lay down for them, then they were to take it from thee.

Lord what is man &c.

Blessed be thy Name, O holy Jesus, and blessed be that patience and charity by which for our sakes thou wart content to be smitten with canes, and have that holy face which Angels with joy and wonder do behold, bespit upon; and be despised when compar'd with *Barabbas*, and scourge'd most rudely with unhallowedhands, till the pavement purpled with that holy blood; and condemned to sad and shameful, a publick and painful death, and arayed in Scarlet, and crown'd with thorns, and strip'd naked, & then cloth'd and loaden with the crosse, and tormented with a tablet stuck with nails at the fringe of thy garment, and bound hard with cords and dragged most vilely and most piteously till the load was too great, and did sink thy tender and virginal body to the earth; and yet didst comfort the weeping women, and didst more pity thy persecuters then thy self and wart grieved for the miseries of Jerusalem to come forty years after more then for thy present passion.

Lord what is man, &c.

Blessed by thy Name, O holy Jesus, & blessed be that incomparable sweetnesse and holy sorrow which thou sufferedst, when thy

holy hands and feet were nailed upon the crosse, and the crosse being set in a hollownes of the earth did in the fall rend the wounds wider, and there naked and bleeding, sick and faint, wounded and despised, didst hang upon the weight of thy wounds three long hours, praying for thy persecutors, satisfying thy Fathers wrath, reconciling the penitent thief, providing for thy holy and afflicted mother tasting vineger and gall, and when the fulnesse of thy suffering was accomplished, didst give thy soul into the hands of God, and didst descend to the regions of longing souls who waited for the revelation of this thy day in their prisons of hope: and then thy body was transfixed with a spear and issued forth two Sacraments, water and blood, and thy body was compos'd to burial and dwelt in darknesse 3 dayes and 3 nights.

Lord what is man that thou art mindeful of him, and the Son of man that thou thus visitest him?

The prayer. Thus O blessed Jesu thou didst finish thy holy passion with pain and anguish so great, that nothing could be greater then it, except thy self and thy own infinite mercy, and all this for man, even for me, then whom nothing can be more miserable, thy self onely excepted who becamest so by undertaking our guilt and our punishment. And now Lord who hast done so much for me, be pleased onely to make it effectual to me, that I may not be useless and lost as to my particular, lest *I* become eternally miserable, & lost to all hopes and possibilities of comfort. All this

this deserves more love then I have to give but Lord do thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope thou wilt accept such a return as I can make: make me to be something that thou delightest in, and thou shalt have all that I am or have from thee, even whatsoever thou makest fit for thy self. Teach me to live wholly for my Saviour Jesus, and to be ready to dye for Jesus, and to be conformable to his life and sufferings, and to be united to him by inseparable unions, & to own no passions but what may be servants to Jesus, and Disciples of his institution. O sweetest Saviour cloth my soul with thy holy robe: hide my sins in thy wounds, & bury them in thy grave, and let me rise in the life of grace, and abide and grow in it till I arrive at the Kingdom of Glory. Amen. *Our Father, &c.*

Ad Sect. 78, 10. *A form of prayer and intercession for all estates of people in the Christian Church. The parts which may be added to any other formes: & the whole office intirely as it lyes, is proper to be said in our preparation to the holy Sarament, or on the day of celebration.*

1. *For our selves.*

O thou gracious Father of mercy, Father of our Lord Jesus Christ, have mercy upon thy servants who bow our heads, & our knees and our hearts to thee: pardon and forgive

all our sins, give us the grace of holy repentance, and a strict obedience to thy holy word: strengthen us in the inward man with the power of the holy Ghost, for all the parts and duties of our calling, and holy living: preserve us for ever in the unity of the holy Catholick Church, and in the integrity of the Christian faith, and in the love of God, and of our neighbours, and in hope of life eternal. *Amen.*

2. *For the whole Catholick Church.*

O holy Jesus, King of the Saints, and Prince of the Catholick Church, preserve thy spouse whom thou hast purchased with thy right hand, and redeemed and cleansed with thy blood; the whole Catholick Church from one end of the Earth to the other; she is founded upon a rock, but planted in the sea. O preserve her safe from schisme, heresie, and sacrilege. Unite all her members with the bands of Faith, Hope, and Charity, and an eternal communion, when it shall seem good in thine eyes, let the daily sacrifice of prayer and Sacramental thanksgiving never cease, but be for ever presented to thee, and for ever united to the intercession of her dearest Lord, and for ever prevail for the obtaining for every of its members grace and blessing, pardon and salvation. *Amen.*

3. *For all Christian Kings, Princes and Governours.*

O King of Kings, and Prince of all the rulers of the Earth, give thy grace and Spirit to all Christian Princes, the spirit of wisdom and counsel, the spirit of government and

and godly fear: Grant unto them to live in peace and honour, that their people may love and fear them, and they may love and fear God: speak good unto their hearts concerning the Church, that they may be nursing Fathers to it, Fathers of the Fatherless, Iudges and Avengers of the cause of Widowes, that they may be compassionate to the wants of the poor, and the groans of the oppressed, that they may not vex or kill the Lords people with unjust or ambitious wars but may feed the flock of God, and may inquire after and do all things which may promote peace, publick honesty and holy religion, so administring things present, that they may not fail of the everlasting glories of the world to come, where all the faithfull people shall reign Kings for ever. Amen.

4. *For all the orders of them that minister about holy things.*

O thou great Shepherd and Bishop of our souls, Holy and Eternal Iesus, give unto thy servants the Ministers of the Mysteries of Christian religion the Spirit of prudence and sanctity, faith and charity, confidence and zeal, diligence and watchfulness, that they may declare thy will unto the people faithfully, and dispense the Sacraments ritely, and intercede with thee graciously and acceptably for thy servants. Grant O Lord, that by holy life and a true belief, by well doing and patient suffering (when thou shalt call them to it) they may glorifie thee the great Saver of souls, and after a plentifull conver

on of sinners from the errour of their wayes, they may shine like the Stars in glory. Amen.

'Give unto thy servants the Bishops a discerning spirit, that they may lay hands suddenly on no man, but may depute such persons to the Ministeries of religion, who may 'adorn the Gospel of God, and whose lips 'may preserve knowledge, and such who by 'their good preaching, and holy living may 'advance the service of the Lord JESUS. 'Amen.

5. *For our nearest relatives, as Husband, Wife, Children, Family, &c.*

O God of infinite mercy, let thy loving mercy and compassion descend upon the head of thy servants [*my Wife or Husband*] *Children and Family*: be pleased to give them health of body and of spirit, a competent portion of temporals, so as may with comfort support them in their journey to Heaven: preserve them from all evil and sad accidents, defend them in all assaults of their enemies, direct their persons and their actions, sanctifie their hearts and words, and purposes, that we all may by the bands of obedience and charity be united to our Lord Jesus, and alwayes feeling thee our merciful and gracious Father, may become a holy Family, discharging our whole duty in all our relations, that we in this life being thy children by adoption

and grace, may be admitted into thy holy family hereafter for ever to sing praises to thee in the Church of the first-born, in the family of thy redeemed ones. Amen.

6. *For our Parents, our Kinred in the flesh, our Friends and Benefactors.*

O God merciful and gracious, who hast made [*my Parents,*] my Friends and my Benefactors ministers of thy mercy and instruments of providence to thy servant, I humbly beg a blessing to descend upon the heads of [*name the persons or the relations*] Depute thy holy Angels to guard their persons, thy holy spirit to guide their souls, thy providence to minister to their necessities: and let thy grace and mercy preserve them from the bitter pains of eternal death, and bring them to everlasting life through Jesus Christ. Amen.

7. *For all that lye under the rod of war, famine, pestilence: to be said in the time of plague or war, &c.*

O Lord God Almighty, thou art our Father, we are thy children, thou art our Redeemer, we thy people purchased with the pric of thy most precious blood, be pleased to moderate thy anger towards thy servant

let not thy whole displeasure arise, lest we be consumed and brought to nothing. Let health and peace be within our dwellings, let righteousness and holyness dwell for ever in our hearts, and be expressed in all our actions, and the light of thy countenance be upon us in all our sufferings, that we may delight in the service and in the mercies of God for ever. Amen.

O gracious Father and merciful God, if it be thy will, say unto the destroying Angel, it is enough, and though we are not better then our brethren who are smitten with the rod of God, but much worse, yet may it please thee, even because thou art good, and because we are timerous and sinful, not yet fitted for our appearance, to set thy mark upon our foreheads, that the Angel thy Minister of thy justice may passe over us, and hurt us not: let thy hand cover thy servants and hide us *in the clefts of the rock*, in the wounds of the holy Jesus, from the present anger that is gone out against us: that though we walk through the valley of the shadow of death we may fear no evil, and suffer none: and those whom thou hast smitten with thy rod, support with thy staff, and visit them with thy mercies and salvation, through Jesus Christ. Amen.

8. For all Women with childe, and for unborn children.

O Lord God, who art the Father of them that trust in thee, and shewest mercy to a thousand generations of them that fear thee, have mercy upon all Women great with childe. [*] Be pleased to give them a joyful and a safe deliverance; and let thy grace preserve the fruit of their wombs, and conduct them to the holy Sacrament of Baptism, that they being regenerated by thy Spirit, and adopted into thy family and the portion and duty of Sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the Christian Common-wealth, and the salvation of their own souls through Jesus Christ. Amen.

9. For all estates of Men and Women in the Christian Church.

O holy God, King Eternal, out of the infinite store-houses of thy grace and mercy give unto all Virgins chastity, and a religious spirit; to al persons dedicated to thee and to religion, continence & meekness, an active zeal and an unwearied spirit: to all married pairs faith and holiness: to Widows and fatherless all that are oppressed, thy patronage comfort and defence: to all Christian

men ſimplicity and modeſty, humility and chaſtity, patience and charity: give unto the poor, to all that are robbed and ſpoiled of their goods, a competent ſupport, and a contented ſpirit, and a treaſure in Heaven hereafter: give unto priſoners and captives, to them that toil in the Mines, and row in the Galleys ſtrength of body and of ſpirit, liberty and redemption, comfort and reſtitution: to all that travel by land thy Angel for their guide, and a holy and proſperous return: to all that travel by ſea freedom from Pirates and ſhipwrack, and bring them to the Haven where they would be: to diſtreſſed and ſcrupulous conſciences, to melancholy and diſconſolate perſons, to all that are afflicted with evil and unclean ſpirits give a light from Heaven, great grace and proportionable comforts, and timely deliverance, give them patience and reſignation; let their ſorrows be changed into grace and comfort, and let the ſtorm waft them certainly to the regions of reſt and glory.

Lord God of mercy give to thy Martyrs, Confeſſors, and all thy perſecuted, conſtancy and prudence, boldneſs and hope, a full faith and a never failing charity: To all who are condemned to death do thou miniſter comfort, a ſtrong, a quiet, and a reſigned ſpirit: take from them the fear of death, and all remaining affections to ſin, and all imperfections of duty, and cauſe them to dye full of grace, full of hope: and give to all faithful, and particularly to them who have recommended themſelves to the prayers of thy unworthy ſervant, a ſupply of all their needs temporal and ſpiritual, and according to

their several states and necessities, rest and peace, pardon and refreshment: and shew us all a mercy in the day of judgment. Amen.

Give O Lord, to the Magistrates equity, sincerity, courage and prudence, that they may protect the good, defend religion, and punish the wrong doers: Give to the Nobility wisdom, valour, and loyalty: to Merchants justice and faithfulness: to all Artificers and Labourers truth and honesty: to our enemies forgiveness and brotherly kindness.

Preserve to us the Heavens and the Ayre in healthful influence and disposition, the Earth in plenty, the kingdom in peace and good government, our marriages in peace, and sweetness and innocence of society, thy people from famine and pestilence, our houses from burning and robbery, our persons from being burnt alive, from banishment and prison, from Widowhood and destitution, from violence of pains and passions, from tempests and earth-quakes, from inundation of waters, from rebellion & invasion, from impatience and inordinate cares, from tediousness of spirit and despair, from murder, and all violent, accursed and unusual deaths, from the surprize of sudden and violent accidents, from passionate and unreasonable fears, from all thy wrath, and from all our sins, good Lord deliver and preserve thy servants for ever. Amen.

Represse the violence of all implacable warring and tyrant Nations: bring home unto thy fold all that are gone astray: call in the Church al strangers: increase the number and holiness of thy own people: bring infants to ripeness of age and reason; confirm all baptized

baptized people with thy grace and with thy Spirit: inſtruct the Novices and new Chriſtians: let a great grace and merciful providence bring youthfull perſons ſafely and holily through the indiſcretions and paſsions and temptations of their younger years: and to thoſe whom thou haſt or ſhalt permit to live to the age of a man, give competent ſtrength and wiſdom, take from them covetouſneſſe and churliſhneſſe, pride and impatience: fill them full of devotion and charity, repentance and ſobriety, holy thoughts and longing deſires after Heaven and heavenly things: give them a holy and a bleſſed death, and to us all a joyful reſurrection through Jeſus Chriſt our Lord. Amen.

Ad. Sect. 10.

The manner of uſing theſe devotions by way of preparation to the receiving the bleſſed Sacrament of the Lords Supper.

The just preparation to this holy Feast consisting principally in a holy life, and consequently in the repetition of the acts of vertues, and especially of Faith, Repentance, Charity and Thanksgiving to the exercise of these four graces, let the peason that intends to communicate in the times set apart for his preparation and devotion; for the exercise of his faith recite the prayer or Letany of the passion. For the exercise of Repentance, the form of confession of sins with the prayer annexed: And then for the graces of thanksgiving and charity, let him use the special forms of prayer above described: or if a lesse time can be allotted for preparatory devotion, the two first will be the more proper as containing in them all the personal duty of the Communicant. To which upon the the morning of that holy solemnity let him adde,

A prayer of preparation or addresse to the holy Sacrament.

An act of Love.

O most gracious and eternal GOD, the helper of the helplesse, the comforter of the comfortlesse, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and the Saviour of all them that wait upon thee; I blesse and glorifie thy Name, and adore thy goodnesse, and delight in thy love, that thou hast once more given me the opportunity of receiving the greatest favour which I can receive in this World, even the Body and Blood of my deerest Saviour. O take from me all affection to sin or vanity: let not my affections dwell below, but soar upwards to the element of love, to the seat of God, to the Regions of glory, and the inheritance of Jesus, that I may hunger and thirst for the Bread of life, and the Wine of elect soules, and may know no loves but the love of God, and the most merciful Jesus. Amen.

An act of Desire.

O blessed Jesus, thou hast used many arts to save me, thou hast given thy life to redeem me, thy holy Spirit to sanctifie me, thy selfe for my example, thy Word for my Rule, thy grace for my guide, the fruit of thy body hanging on the tree of the crosse, for the sin of my soul: and after all this thou hast sent thy Apostles and Ministers of salvation to call me, to importune me, to constrain me to holinesse and peace and felicity. O now come Lord Jesus, come quickly: my heart is desirous of thy presence, and thirsty of thy grace, and would fain entertain thee, not as a guest, but as an inhabitant, as the Lord of all my faculties. Enter in and take possession, and dwell with me for ever, that I also may dwell in the heart of my deerest Lord which was opened for me with a spear and love.

An act of contrition.

Lord thou shalt finde my heart full of cares and worldly desires, cheated with love of riches, and neglect of holy things,

things, proud and unmortified, false and crafty to deceive it self, intricated and intangled with difficult cases of conscience, with knots which my own wildnes and inconsideration and impatience have tied and shuffled together: O my dearest Lord, if thou canst behold such an impure seat, behold the place to which thou art invited is full of passion and prejudice, evil principles and evil habits, peevish and disobedient, lustful and intemperate, and ful of sad remembrances that I *have often provoked to jealousie and to anger thee my God, my dearest Saviour, him that dyed for me, him that suffered torments for me, that is infinitely good* to me, *and infinitely good and perfect* in himself. *This O dearest Saviour is a sad truth, and I am heartily ashamed, and truly sorrowful for it, and do deeply hate all my sins, and am ful of indignation against my self for so unworthy, so careless, so continued, so great a folly, and humbly beg of thee to encrease my sorrow, and my care, & my hatred against sin; and make my love to thee swell up to a great grace, and then to glory, and immensity.*

An

An act of Faith.

This indeed is my condition: But I know O blessed Iesus that thou didst take upon thee my nature, that thou mightest suffer for my sins, and thou didst suffer to deliver me from them and from thy Fathers wrath: and I was delivered from this wrath that I might serve thee in holiness and righteousness al my dayes: Lord I am as sure thou didst the great work of Redemption for me & all mankinde as that I am alive: This is my hope, the strength of my spirit, my joy & my confidence: & do thou never let the spirit of unbelief enter into me and take me from this Rock: Here I will dwel, for I have a delight therein: Here I will live, and here I desire to dye.

The petition.

Therefore O blessed Jesu, who art my Saviour and my God, whose body is my food, and thy righteousnesse is my robe, thou art the Priest & the Sacrifice, the master of the feast, and the feast it self, the Physician of my soul, the light of mine eyes, the purifier of my staines, enter into my heart, and cast out from thence all

all impurities, all the remains of *the Old man*; and grant I may partake of this holy Sacrament with much reverence and holy reliſh, and great effect, receiving hence the communication of thy holy body and blood, for the eſtabliſhment of an unreproveable faith, of an unfained love, for the fulneſſe of wiſdom, for the healing my ſoul, for the bleſſing and preſervation of my body, for the taking out the ſting of temporal death, and for the aſſurance of a holy reſurrection, for the ejection of all evil from within me, and the fulfilling all thy righteous Commandments, and to procure for me a mercy and a fair reception at the day of judgement, through thy mercies, O holy and ever bleſſed Saviour Jeſus. Amen.

Here alſo may be added the prayer after the receiving the cup. * *Ejaculations to be ſaid before or at the receiving the holy Sacrament.*

Like as the heart deſireth the water-brooks: ſo longeth my ſoul after thee, O God. My ſoul is a thirſt for God, yea even for the living God, when ſhall I come before the preſence of God?

O Lord my God, great are thy wonderous works which thou haſt done: like as be alſo thy thoughts which are to us ward, and yet there is no man that ordereth them unto thee.

O

O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy hill & to thy dwelling: and that I may go unto the Alter of GOD, even unto the GOD of my joy and gladneſſe: and with my heart will I give thanks to thee O GOD my GOD.

I will waſh my hands in innocency, O Lord: and ſo will I go to thy altar: that I may ſhew the voice of thankſgiving, and tell of all thy wonderous works.

Examine me, O Lord, and prove me, try out my reins and my heart: for thy loving kindneſſe is now and ever before mine eyes: and I will walk in thy truth.

Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full. But thy loving kindneſſe and mercy ſhall follow me all the dayes of my life, and I will dwell in the houſe of the Lord for ever.

This is the bread that cometh down from heaven, that a man may eat thereof and not dye.

Who ſo eateth my fleſh and drinketh my blood dwelleth in me and I in him: and hath eternal life abiding in him, and I will raiſe him up at the laſt day.

Lord whither ſhal we go but to thee: thou haſt the words of eternal life?

If any man thirſt let him come unto me and drink.

The bread which we break, is it not the communication of the body of Chriſt? and the cup which we drink, is it not the communication of the blood of Chriſt? What are thoſe wounds in thy hands? They are thoſe with which *I* was wounded in the houſe of my friends, *Zech.* 13.6.

Immediately before the receiving, ſay,

Lord *I* am not worthy that thou ſhouldeſt enter under my roof. But do thou ſpeak the word onely and thy ſervant ſhall be healed.

Lord open thou my lips, and my mouth ſhal ſhew thy praiſe. O God make ſpeed to ſave me, O Lord make haſt to help me.

Come Lord *Jeſus, come quickly.*

After receiving the conſecrated and bleſſed bread, ſay,

O taſte and ſee how gracious the Lord is: bleſsed is the man that truſteth in him. * The beaſts do lack and ſuffer hunger; but they which ſeek the Lord ſhall want no manner of thing that is good. Lord what am *I*, that my Saviour ſhould become my food, that the Son of God ſhould be the meat of Worms, of duſt and aſhes, of a ſinner,

of

of him that was is enemy? But this thou hast done to me because thou art infinitely good and wonderfully gracious, and lovest to blesse every one of us, in turning us from the evil of our wayes. Enter into me blessed Jesus, let no root of bitternesse spring up in my heart; but be thou Lord of all my faculties. O let me feed on thee by faith, and grow up by the increase of God to a perfect man in Christ Iesus. Amen. Lord I believe, help mine unbelief.

Glory be to God the Father, Son, &c.

After the receiving the cup of blessing.

It is finished. Blessed be the mercies of God revealed to us in Iesus Christ. O blessed and eternal high Priest, let the sacrifice of the Crosse which thou didst once offer for the sins of the whold World, and which thou doest now and always represent in Heaven to thy Father by thy never ceasing intercession, and which this day hath been exhibited on thy holy Table Sacramentally, obtain mercy and peace, faith and charity, safety and establishment to thy holy Church which thou hast founded upon a Rock, the Rock of a holy Faith; and let not the gates of Hell prevail against her, nor the enemy of mankinde take any soul out of thy hand, whom thou hast purchased with

with thy blood, and ſanctified by thy Spirit. Preſerve all thy people from Hereſie, and diviſion of ſpirit, ſom ſcandal and the ſpirit of deluſion, from ſacrileдge and hurtfull perſecutions. Thou O bleſsed Jeſus didſt dye for us: keep me for ever in holy living, from ſin and ſinful ſhame, in the communion of thy Church, and thy Church, in ſafety and grace, in truth and peace unto thy ſecond coming. Amen.

Deareſt Jeſu, ſince thou art pleaſed to enter into me, O be jealous of thy houſe and the place where thine honour dwelleth: ſuffer no vnclean ſpirit, or unholy thought to come neer thy dwelling, leſt it defile the ground where thy holy feet have trod; O teach me ſo to walk, that I may never diſreпute the honour of my Religion, nor ſtain the holy robe which thou haſt now put upon my ſoul, nor break my holy vows, which I have made, *and* thou haſt ſealed, *nor loſe my right of inheritance, my priviledge of being coheir with Jeſus, into the hope of which I have now further entred: but be thou pleaſed to love me with the love of a father, and a Brother, and a husband,*

and

and a Lord; and make me to serve
thee in the communion of Saints, in re-
ceiving the Sacrament, in the practise of
al holy vertues, in the imitation of thy
life & conformity to thy sufferings; that
I having now put on the Lord Jesus
may marry his loves and his enmities
may desire his glory, may obey his
laws, and be united to his Spirit
and in the day of the LORD I may
be found having on the Wedding gar-
ment, and bearing in my body and soul
the marks of the Lord Jesus, that I
may enter into the joy of my Lord, and
partake of his glories for ever and e-
ver. Amen.

Ejacula

Ejaculations to be used any time that day, after the solemnity is ended.

LORD, if I had lived innocently, I could not have deserved to receive the crumbs that fall from thy Table: How great is thy mercy who hast feasted me with the bread of Virgins, with the wine of Angels, with manna from Heaven!

O when shall I passe from this dark glasse, from this vail of Sacraments to the vision of thy eternal clarity, from eating thy Body, to beholding thy face in thy eternal Kingdom.

Let not my sins crucifie the LORD of life again: Let it never be said concerning me, the hand of him that betrayeth me is with me on the Table.

O that I might love, thee as well as ever any creature loved thee! Let me think nothing but thee desire nothing but thee, enjoy nothing but thee!

O Jesus be a Jesus unto me. Thou art all things unto me. Let nothing ever please me but what savours of thee, and thy miraculous sweetnesse.

Blessed be the mercies of our Lord, who of God is made unto me Wisdom, and Righteousnesse and sanctification, and Redemption.

He that glorieth, let him glory in the Lord, *Amen.*

The End.

